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T. MACCI PLAUTI

CAPTIVI, TRINUMMUS,

ET

RUDENS.

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY.

BY

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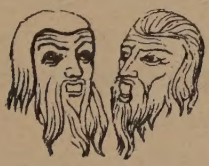

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PREFACE.

The three plays of Plautus here presented are believed to be the best of his comedies. They well illustrate his genius and style; they are comparatively free from the blemishes and immoralities that are often found in writings of this class in every age; and they abound in moral lessons and pure sentiments, as well as instructive allusions to the manners and customs of the times. The class of composition and the Latinity they represent ought to have a place in the student's course of classical reading. The researches of German scholars in the field of the earlier Latin, and the prominence given to Plautus, especially by such eminent investigators as Ritschl, Bergk, Fleckeisen, and others, together with the daily increasing attention that his plays are receiving in the Gymnasia and in the lecture systems of the German universities, are evidence of their high value in order to complete the range of classical texts, and to perfect the knowledge of the language in its origin and development. Nor are they only of philological importance. An acquaintance with the antique forms and peculiar colloquialisms of the Plautinian age—

peculiarities which are by no means to be regarded as merely orthographical variations from the later and riper Latin—will give a keener zest and a maturer judgment to the study of the more regular measures of Horace and the more polished periods of Cicero. It is well, also, to break up sometimes the sobriety of Philosophy and History with the imagery and humor of the Stage.

The text used is chiefly that of Fleckeisen. In some instances the variations of Brix have been preferred. With Ritschl's indefatigable labors as a basis, the text of Plautus may now be considered as brought to a good degree of perfection.

No formal notice of archaisms in tense formations, case endings, etc., nor of orthographical peculiarities, is deemed necessary. These and other features of ancient Latinity are explained with sufficient fullness in the notes. The frequent references there made will impress them upon the attention of the student more than an embodied statement in one place.

The notes have been made up with the editions of Ritschl, Brix, Thornton, and the Delphin before me. These, and others also, have been freely consulted. Such selections, translations, and condensations have been made as seemed best adapted to illustrate the text, and add to the classical and grammatical knowledge of the student. The editor's own

notes have sometimes been suggested by those he has consulted. The aim has been to furnish such notes as should compel additional study and impart valuable instruction while affording necessary help in difficult passages. The grammatical references are to the grammars of both Harkness, and Andrews and Stoddard; sometimes parallel notes have been made to Zumpt; at other times he has been exclusively referred to. No embarrassment, therefore, will arise in using any of these grammars. Occasional references are made also to Andrews's Lexicon and to Smith's Classical Dictionary.

Especial attention has been given to the explanation of the metres of Plautus. Copious metrical notes, with a metrical analysis, are placed by themselves at the end of the text.

In the hope that the book may contribute somewhat to a better acquaintance with the earliest forms of Latin style and literature, and afford an agreeable variety to the studies of the Classical Course, it is submitted, not without diffidence, to the public.

MIDDLETOWN, CONN., January, 1870.

LIFE OF PLAUTUS.

What we know of the life of Titus Maccius Plautus may be told in few words. The data for his biography are limited, and have been laboriously gathered from different sources. They lie far off in the dim regions of antiquity, where their isolation makes it difficult to fill up the details of his personal history. The date of his birth is unsettled, and even the name he should bear is in dispute.

According to the best authorities, he was born about B.C. 254. As to the date of his death, B.C. 184, there is no question. The place of his birth was near the head waters of the Sapis, in the province of Umbria, in the obscure village of Sarsĭna, under the shadow of the Apennines.

He very early found his way to Rome. This is proved by his perfect mastery of the Latin language, and by so thorough an acquaintance with Greek literature as could not have been obtained in a provincial town. Varro relates that, being in needy circumstances on his arrival at Rome, he was first employed as a menial for the actors on the stage.

Having earned some money in this way, he embarked in business, but, having no commercial genius, he lost all, returned to Rome, and hired himself to

toil at a hand-mill in grinding corn for a baker. In this employment, which at Rome was the ordinary punishment of a worthless slave, he composed his earliest comedies, "Addictus" and "Saturio," which, with many others—in all one hundred and ten—are now known to us only by their titles. He was then about thirty years of age (B.C. 224), and accordingly commenced his career as an author just before the breaking out of the Second Punic War. He continued his literary labors for about forty years, and died at the age of seventy.

This meagre skeleton of a life, which must have been so eventful and interesting, can be clothed with flesh, and made to breathe and glow, only by the aid of the imagination, stimulated by the details of contemporaneous biography and history. The student of Plautus must be his own Boswell. Like Shakspeare, from the obscurity of a country town, he plunged into the glittering tumult of his country's metropolis to seek his fortune; like him, he began in the most menial services of stage life a career whose culmination was the topmost niche in the temple of dramatic art in the age in which he lived; but, unlike him, there were no contemporaneous writers, no posthumous admirers within a few centuries of his decease, to ransack far and wide for the scraps and fragments of his history, and to rescue from obscurity or oblivion the missing links in a life of literary glory too late appreciated. The most ancient account of Plautus that we have is that of Petrus Crinitus, a Florentine, who lived about A.D. 1304. Our sole reliance, therefore, for facts concerning him is the allusions to him

by Varro, A. Gellius, and other writers of the Golden Age.

And yet to fill up such outlines is not altogether a fruitless or an uninteresting task. We have only to transport ourselves in imagination to the age and the region in which he lived, and make the soul for a time the tenant of a Roman body. Thus annihilating time and space, it is easy to look in upon his childhood in the cottage of the freedman his father. We behold him on the green banks of the Sapis or in the groves of the sloping Apennines. We see him in the streets of his native village with his boyish companions, and hear them shout his nickname "Plotus"—splay-foot or flat-foot, as the term implies. How strange that a designation of deformity should be the name by which the after centuries should know him! The stirring events of the First Punic War are around him. He is educated by the names and example of great statesmen and warriors, and by the inspiration of current transactions. His heart beats quicker and his eye lights up at the story of Regulus—of his patriotism and his glorious death. The renown of Hamilcar and the prowess of Carthage illustrate the military skill of Catulus and Metellus, and the bravery of Roman legions. His text-books are battle-fields, and sieges, and sea-fights. Geography and history are learned from the impatiently-awaited courier, who tells the story of the battles of Drepanum, Panormus, and the Ægatian Islands. Youthful desire and ardor at length prevail, and he turns his ambitious steps toward Rome. The time of his arrival at the metropolis was auspicious.

It was the interval between the First and Second Punic Wars. The Temple of Janus was shut. The territorial acquisitions, and the influx of wealth from the recent wars, gave a stimulus to the arts of peace and to intellectual exertion. The Roman passion for dramatic exhibitions, hitherto gratified in the pantomimic performances of the Atellane Fables and the rehearsal of the Fescennine Verses, now found a richer satisfaction in the polished plays of Livius Andronicus and in the bitter satires of Cn. Nævius. From the conquered cities of Tarentum and Syracuse there was poured over the Romans a literature of unrivaled excellence, whose influence stamped itself indelibly upon the Roman mind. The era of the Græco-Roman literature had begun, when, according to Horace, "captive Greece took captive her rude conqueror."

Of the means and processes by which Plautus obtained that acquaintance with Greek literature, so essential to an adequate education for his times and his literary career, we have no knowledge whatever. He wrote at a period when his country possessed as yet no written or literary language. There were no schools of instruction in the Greek language and literature which he could attend, no Latin authors which he could peruse. Not even a flogging Orbilius, who whipped the poems of Livius into Horace, could be found to impart even that rude instruction. Could he have enjoyed the flagellations of Horace, he might have given that unfavorable critic less occasion to deride the ancient Romans for their admiration of him; and, in the comparative estimates of

Plautus with other writers of his own or after times, it must be remembered that he was born a slave—condemned during a large part of his life to the drudgery of the lowest manual labor—not distinguished like Ennius, his contemporary, by the patronage of the great, and not admitted into patrician society. His literary knowledge, therefore, must have been acquired amid his menial toil and his daily associations. The plays that he witnessed in his stage employments branded themselves upon his memory. Greek strangers whom he met in the streets and public resorts educated his ear in their conversational tongue. Rehearsals behind the scenes of plays which, like his own afterward, were founded upon Greek models, gave him familiarity with the style of composition in which he was to engage. His associations among the lower classes of society—with clients, freedmen, the half-foreign and half-enfranchised citizens of provincial towns that inhabited the city—gave him that intimate acquaintance with their manners and tastes which enabled him to adapt himself to the demands of the people.

Educated by such influences, we might suppose that his language would be vulgar and his comedies unsuited to the critical ear. This was by no means the case. His works were the admiration of educated Romans down to the latest times, and were found upon the stage for five centuries—as late as to the age of Diocletian. The purity of his Latin diction—drawn from the unmixed fountains of conversation and nature—his lively and sparkling wit, and the "comic force of his dialogue," were particu-

larly celebrated among the ancient critics. "The grammarian L. Ælius Stilo used to say, and Varro adopted his words, 'that the Muses would use the language of Plautus if they were to speak Latin.'" A. Gellius praises him in the highest terms, and speaks of him as "homo linguæ atque elegantiæ in verbis Latinæ princeps." St. Jerome is said to have made him his consolation after long nights and days spent in lamenting his past sins. When Luther, in 1508, withdrew himself into the monastery of St. Augustine, he took with him of the profane writers only Plautus and Virgil. The imitation of some of his plays by the best modern poets shows that the judgment of the ancient and modern critics is the same. Molière and Dryden imitated his Amphitrus; the former also, in his Avare, made the Aulularia his model. Regnard, Addison, and others have imitated the Mostellaria, and Shakspeare the Menæchmi in his Comedy of Errors. Cicero couples his name with the writers of Attic comedy, and pronounces their wit "elegans, urbanum, ingeniosum, facetum." The comedies of Plautus are a legitimate outgrowth of the times in which he lived and the circumstances of their author. Whatever differences in point of elegance, refinement, polish, and art exist between him and the later comedians are owing more to circumstances than to genius. Plautus wrote for ruder times and ruder ears than Terence, or even Cæcilius, who was the contemporary of his later years. Moreover, it was one thing to write comedies while laboring at a mill, and quite another to do the same while "basking in the Alban villa of Scipio or Lælius."

That age not only demanded the *characteristics* which marked the Plautine comedies, but it demanded *comedy*. Tragedy never flourished at Rome. Pacuvius and Attius were nearly contemporaneous with Plautus and Terence, and they are among the best representatives of Roman tragœdic art; but tragedy was unsuited to the language, the genius, the tastes, and the habits of their countrymen. Their national education was adverse to the softer emotions—to tragic pathos, to sentiments of sympathy, to tenderness, clemency, tears, or pity. The tragedy they delighted in was the tragedy of reality. Wanton displays of human violence, brutal cruelty, the sight of elephants and lions tearing each other in pieces before their eyes, and gladiatorial combats or the savage laceration of criminals in the arena, were their darling amusements, hardening the heart and drowning the language of passion, without which none can appreciate the beauty of the tragic drama. Comedy was, on the other hand, always popular. In the age of Plautus it had come into especial demand. It was just adapted to Roman rudeness, activity, bustle, and practicality. "The Romans liked shows of every kind and public speaking, and had always their eyes and their ears open, loved jokes, and rough satire, and boisterous mirth, and would appreciate bold and fearless delineations of character which they met with in every-day life." To these elements of their character Plautus catered. He caught the national spirit, and became a national poet of unrivaled popularity. To be sure, his plays were mostly the Comœdia Palliata—*i. e.*, their characters were ostensibly

Greek, and the scenes were laid in Athens or some other Greek town, and the actors wore the Greek pallium; but he was by no means a slavish imitator of the Greeks. "Though he founds his plays upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done." "The contemplative poet may find his delight and his reward," as has been truly said, "in the mere effort of the imagination," and, I may add, in the appreciative admiration of the refined and cultivated few; "but the poet of the drama must seek them in the applause of the multitude." Himself sprung from the people, and familiar with all their modes of acting and thinking, accommodating himself to the taste of the times, and catching the spirit of ribaldry that prevailed, Plautus sought and obtained, as the sure evidence of his success, the shouts and laughter of the people, and the broadest grins and heartiest side-shakings of comedy. His audience came, not to acquire purity of taste, but to relax their minds with the merriment of wit and the raillery of puns and jests, and he sacrificed every thing else to secure their diversion. He wrote not for the critical eye of future readers. He cared as little for the publication of his plays as did Shakspeare. His object was to produce present effect upon a promiscuous and mirth-loving audience; hence the inharmoniousness of his numbers and his careless prosody. But for these the exuberance of fun, the sustained sprightliness, and the unflagging brilliancy of his humor made ample amends. To use an ex-

pression of Horace, "he hurried on from scene to scene, from incident to incident, from jest to jest, so that his auditors had no opportunity for feeling fatigue." If it be a fault thus to consult the tastes of the people, Plautus was not alone in it. Aristophanes long before him, a man of far greater genius, often prostituted his talents to popular gratification. Shakspeare, centuries after him, regarded the drama as entirely a thing for the people. If the jokes of Plautus are often coarse, and sometimes puerile, the same may be said of the great dramatist of our own language. If they are sometimes pronounced indelicate, "with the exception of the Casina, none of them are so much so as the plays of Massinger and Ford in the times of James I., or Etherege and Shadwell during the reigns of Charles II. and his successor."

I insert here the parallel which Crusius draws between Plautus and Terence, as well to show the qualities of the former as their contrasted characteristics. "Plautus," says he, "is more gay, Terence more chaste; the first has more genius and fire, the latter more manners and solidity. Plautus excels in low comedy and ridicule, Terence in drawing just characters, and maintaining them to the last. The plots of both are artful, but Terence's are more apt to languish, while Plautus's spirit maintains the action with vigor. His invention was greatest; Terence's art and management. Plautus gives the stronger, Terence a more elegant delight. Plautus appears the better comedian of the two, as Terence the finer poet. The former has more compass and variety,

the latter more regularity and truth in his characters. Plautus shone most on the stage; Terence pleases best in the closet. Men of refined taste would prefer Terence; Plautus diverted both patrician and plebeian."

The same writer has given a translation of the epitaph which Plautus composed for his own tomb, which, though it renders him liable to the charge of vanity, yet expresses a bold consciousness of his own powers—

> "Wit, Laughter, Jests, and all the train that use
> To adorn the scene and grace the comic muse,
> Forsook the stage, at Plautus's death to mourn,
> And Harmony, undone, sat weeping o'er his urn."

Of the one hundred and thirty plays that have been attributed to Plautus, only twenty or twenty-one are now considered genuine. These are all extant, though corrupted by many lacunæ and interpolations.

"The Captives" is, in many respects, the best of Plautus's plays. It is not marred to so great an extent as most others by vulgarities, indelicate allusions, and positive obscenities. The absence of these characteristics was deemed an excellence by Plautus himself, as both the prologue and the epilogue attest. Such a confession proves that both poet and people had one moral standard in theory and another in practice. They did that which they allowed not. Their moral sense condemned that to which the poet catered, and the blemishes which the popular depravity craved were denounced by the inner voice of a purer and more refined taste. Yet,

before we condemn the Roman *populus* under the testimony of a truth like this, let us consider the mountain piles of a similar literature in our own times that panders to a similar taste, and lies under a similar condemnation. Let him that is without sin cast the first stone.

"The Captives" introduces no female characters, yet in tenderness and amiability it is unsurpassed by the author's other comedies. Its fundamental moral elements are of the highest class. It illustrates especially parental love and faithful friendship. These elements impart to its comic frame-work and structure touches that soften its rudeness and temper its mirth. The pathetic and the comic intermingle. Sentiment and pathos join hands with wit and humor. The tear and the smile kiss each other. The paternal tenderness of Hegio melts us while we are bursting with laughter at the easy credulity with which he becomes the dupe of the clever deception of Philocrates and Tyndarus. The fidelity of friendship in these two half makes amends for the persistent falsehoods of Tyndarus to conceal their trick; and the denouement of the play so works upon the finer feelings of the hearer, so excites sympathy for the happy father and admiration for the noble magnanimity of Philocrates, that it needs all the extravagances of the parasite Ergasilus and the broad humor of Tyndarus to make us forget the tragico-sentimental and yield to the comic design of the play. If we add to these features of interest, that attach especially to this work, the fact that it affords a fine picture of the workings of ancient slavery, we shall

have abundant reason for regarding this at once one of the most amusing and instructive of comedies. Lessing, who has frequently been called the Luther of German literature, the German drama, and German art, pronounced it the "best piece which has ever come upon the stage."

A character of great prominence in this, as well as other plays of Plautus, is the *parasite.* Like the fool of the Middle Ages and the clown of the Shakspearian drama, he seems to have been the idle good-for-nothing who preferred kickings to honest labor, and the crumbs and dregs of fawning beggary to the wholesome food of independent toil. The word originally meant a table-companion. It was anciently given to distinguished persons selected by vote from noble families to become the attendants of priests and chief magistrates. But the parasites of Aristophanes and Alexis, of the middle comedy generally, and its adaptation to the Roman stage, are entirely different characters. There were three classes, named from the peculiar mode by which they sought their pleasures and their dinners. The γελωτοποιοί, or jesters, were glad to barter puns and jokes for substantial food; the κόλακες, or flatterers, who fed the vanity of others for nutriment of a more solid kind; and the θεραπευτικοί, or the officious, who purchased invitations to dinners by the most degrading and menial services. Of the first class was Ergasilus in "The Captives." He manufactured jokes for the market; often, however, with indifferent success, as his complaining soliloquies attest.

"In the Greek theatre the part was usually repre-

sented by young men dressed in a black or brown garb, and wearing masks expressive of malignant gayety. They carried a goblet suspended about their waists, probably lest the slaves of their patrons should fill to them in too small cups; and also a vial of oil to be used at the bath, which was a necessary preparation before sitting down to table, for which the parasite required to be always ready at a moment's warning."

The parasite was naturally a leading character on the Roman stage. It was a true counterpart of the relation of patron and client, which was marked by haughty tyranny on the one side and abject servility on the other. Such was the boasted national independence of the Roman citizen.

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T. MACCI PLAUTI

CAPTIVI.

ARGUMENTUM.

Captúst in pugna Hégionis fílius.
Aliúm quadrimum fúgiens servos véndidit.
Patér captivos cónmercatur Áleos
Tantúm studens ut gnátum recuperét suum
Et ín ibus emit ólim amissum fílium.
Is sûo cum domino véste vorsa ac nómine
Ut ámittatur fécit: ipsus pléctitur.
Et ís reduxit cáptum et fúgitivóm semul,
Indício quojus álium agnoscit fílium.

PERSONAE.

ERGASILUS PARASITUS
HEGIO SENEX
LORARII
PHILOCRATES CAPTIVOS
TYNDARUS CAPTIVOS
ARISTOPHONTES CAPTIVOS
PUER
PHILOPOLEMUS ADULESCENS
STALAGMUS SERVOS
CATERVA

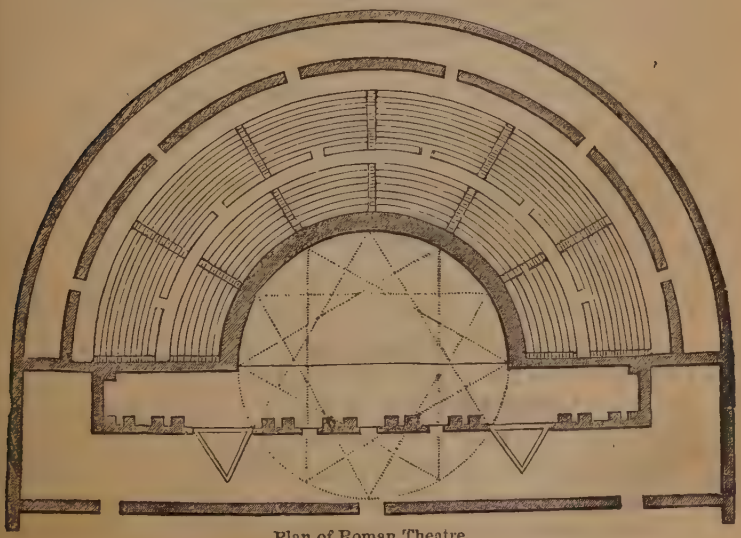
Thalia.

PROLOGUS.

Hos quós videtis stáre hic captivós duos,
Vinctí quia astant, hí stant ambo, nón sedent.
Hoc vós mihi testes éstis me verúm loqui.
Senéx qui hic habitat, Hégio, 'st hujús pater.
Set ís quo pacto sérviat suo síbi patri,
Id ego híc aput vos próloquar, si operám datis.
Seni huíc fuerunt fílii natí duo:
Altrúm quadrimum púerum servos súrpuit
Eumque hínc profugiens véndidit in Alide
Hujús patri. Jamne hóc tenetis? óptumumst.
Negát hercle illic últumus. Accédito.
Si nón ubi sedeas lócus est, est ubi ámbules,
Quando hístrionem cógis mendicárier.
Ego mé tua causa, ne erres, non ruptúrus sum.
Vos quí potestis ópe vostra censérier
Accípite relicuom: álieno uti níl moror.

Fugitívos ille, ut díxeram ante, hujús patri
Domo quém profugiens dóminum apstulerat, véndidit.
Is póstquam hunc emit, dédit eum huic gnató suo
Pecúliarem, quía quasi una aetás erat.
Hic núnc domi servit sûo patri nec scít pater:
Enimvéro di nos quási pilas hominés habent.
Ratiónem habetis, quó modo unum amíserit.
Postquám belligerant Aetoli cum Áleis,
Ut fít in bello, cápitur alter fílius.
Medicús Menarchus émit ibidem in Álide.
Coepít captivos cónmercari hic Áleos,
Siquém reperire péssit, qui mutét suum:
Illúm captivom: hunc suum ésse nescit quí domist
Et quóniam heri indaudívit, de summó loco
Summóque genere cáptum esse equitem ex Álide,
Nil prétio parsit, fílio dum párceret:
Recónciliare ut fácilius posset domum,
Emít de praeda hosce ámbos a quaestóribus.
Hisce aútem inter sese húnc confinxerúnt dolum,
Quo pácto hic servos súum erum hinc amittát domum.
Itaque ínter se conmútant vestem et nómina:
Illic vocatur Phílocrates, hic Týndarus:
Hujus ílle, hic illius hódie fert imáginem.
Et hic hódie docte expédiet hanc fallácium
Et súum erum faciet líbertatis cónpotem:
Eodémque pacto frátrem servabít suum
Reducémque faciet líberum in patriam ad patrem
Imprúdens: itidem ut saépe jam in multís locis
Plus ínsciens quis fécit quam prudéns boni.
Set ínscientes sua sibi fallácia
Ita cónparárunt ét confinxerúnt dolum,
Itaque hí commenti dé sua senténtia,
Ut in sérvitute hic ád suum manéat patrem:
Ita núnc ignorans suó sibi servít patri.
Homúnculi quantí sunt, quom recógito.

Haec rés agetur nóbis, vobis fábula.
Set étiamst paucis vós quod monitos vóluerim.
Profécto expediet fábulae huic operám dare:
Nam pértractate fáctast neque item ut céterae,
Neque spúrcidici insunt versus inmemorábiles:
Hic néque perjurus lénost nec meretríx mala
Neque míles gloriósus. Ne vereámini,
Quia béllum Aetolis ésse dixi cum Áleis:
Foris íllic extra scénam fient praélia.
Nam hoc paéne iniquomst, cómico chorágio
Conári desubito ágere nos tragoédiam.
Proin síquis pugnam expéctat, litis cóntrahat:
Valéntiorem nánctus advorsárium
Si erít, ego faciam ut púgnam inspectet nón bonam,
Adeo út spectare póstea omnis óderit.
Abeó. Valete, júdices justíssumi,
Domí duellique dûellatores óptumi.



Plan of Roman Theatre.

ACTUS I.

ERGASILUS.

Juvéntus nomen índidit Scortó mihi,
Quia ínvocatus sóleo esse in convívio.
Scio apsúrde dictum hoc dérisores dícere,
At ego áio recte. Nam ín convivió sibi
Amátor, talos quóm jacit, scortum ínvocat.
Estne ínvocatum an nón est? est planíssume.
Verum hércle vero nós parasiti plánius,
Quos númquam quisquam néque vocat neque ínvocat:
Quasi múres semper édimus alienúm cibum.
Ubi rés prolatae súnt, quom rus hominés eunt:
Simúl prolatae rés sunt nostris déntibus.
Quasi quóm caletur cóchleae in occultó latent,
Suó sibi suco vívont, ros si nón cadit:
Itém parasiti rébus prolatís latent
In ocúlto, miseri víctitant sucó suo,
Dum rúri rurant hómines quos ligúrriant.
Prolátis rebus párasiti venátici
Canés sumus: quando rédierunt, Molóssici
Odiósicique et múltum incommodéstici.
Et híc quidem hercle, nísi qui colaphos pérpeti
Potís parásitus frángique dúlas ín caput,
Vel éxtra portam trígeminam ad saccum ílicet.
Quod míhi ne eveniat nón nullumst perículum
Nam póstquam meus est réx potitus hóstium,
(Ita enim belligerant núnc Aetoli cum Áleis,
Nam Aetólia haec est: íllist captus in Álide

Philopólemus hujus Hégionis fílius
Senís qui hic habitat: quae aédes lamentáriae
Mihi súnt, quas quotiensquómque conspició, fleo)
Nunc híc occepit quaéstum hunc fili grátia
Inhonéstum, maxume álienum ingenió suo:
Hominés captivos cónmercatur, sí queat
Aliquem ínvenire, sûum qui mutet fílium.
Quod égo quidem nimís quam cúpio ut ímpetret:
Nam ni íllum recipit, níhil est quo me récipiam.
Nullá iuventutis spés est: sese omnés amant.
Ille démum antíquis ést adulescens móribus,
Quojus númquam voltum tránquillavi grátiis.
Condígne pater est éjus moratus móribus.
Nunc ád eum pergam. Sét aperitur óstium,
Unde sáturitate saépe ego exivi ébrius.

Hegio. Lorarius. Ergasilus.

HE. Advórte animum sis tu: ístos captivós duos
Herí quos emi dé praeda a quaestóribus,
His índito caténas singulárias,
Istás majores quíbus sunt vincti démito.
Sinito ámbulare, sí foris, si intús volent:
Set uti ádserventur mágna diligéntia.
Libér captivos ávis ferae consímilis est:
Semél fugiundi sí datast occásio,
Satis ést: post illam númquam possis préndere.
LO. Omnés profecto líberi lubéntius
Sumus quám servimus. HE. Nón videre ita tú quidem.
LO. Si nón est quod dem, méne vis dem ipse ín pedes?
HE. Si déderis, erit extémplo mihi quod dém tibi.
LO. Avis mé ferae consímilem faciam, ut praédicas.

HE. Ita ut dícis: nam si fáxis, te in caveám dabo.
Set sátis verborumst: cúra quae jussi átque abi.
Ego íbo ad fratrem ad álios captivós meos:
Visám ne nocte hac quípiam turbáverint.
Inde mé continuo récipiam rursúm domum.
ER. Aegrést mi hunc facere quaéstum carcerárium
Proptér sui gnati míseriam miserúm senem.
Set si úllo pacto ille húc conciliarí potest,
Vel cárnuficinam hunc fácere possum pérpeti.
HE. Qui hic lóquitur? ER. Ego, qui tûo maerore máceror,
Macésco, consenésco et tabescó miser.
Ossa átque pellis súm miser aegritúdine.
Neque úmquam quicquam mé juvat quod edó domi:
Forís aliquantillum étiam quod gusto íd beat.
HE. Ergásile, salve. ER. Dí te bene ament, Hégio.
HE. Ne flé. ER. Egone illum nón fleam? ego non défleam
Talem ádulescentem? HE. Sémper sensi fílio
Meo té esse amicum et íllum intellexí tibi.
ER. Tum dénique homines néstra intellegimús bona,
Quom quae ín potestate hábuimus ea amísimus.
Ego, póstquam gnatus túus potitust hóstium,
Expértus quanti fúerit, nunc desídero.
HE. Aliénus quom ejus incómmodum tam aegré feras,
Quid mé patrem par fácerest, quoi illest únicus?
ER. Ego álienus? aliénus ille? ah, Hégio,
Numquam ístuc dixis néque animum induxís tuum:
Tibi ille únicus, mihi etiam único magis únicust.
HE. Laudó, malum quom amíci tuum ducís malum.
Nunc hábe bonum animum. ER. Éheu: huic illût dolet,
Quia núnc remissus ést edundi exércitus.
HE. Nullúmne interea nánctu's, qui possét tibi
Remíssum quem dixti ímperare exércitum?

ER. Quid crédis? fugitant ómnes hanc provínciam,
Quoi optígerat, post Philopólemus quam captúst tuus.
HE. Non pól mirándumst fúgitare hanc provínciam.
Multís et multigéneribus opus ést tibi
Milítibus: primumdum ópus Pistoriénsibust:
Eorum áliquot genera sunt Pistoriénsium:
Paníceis opus est, ópus Placentinis quoque,
Opus Túrdetanis, ópus est Ficedulénsibus:
Jam máritumi omnes mílites opus sunt tibi.
ER. Ut saépe summa ingénia in occultó latent:
Hic quális imperátor nunc privátus est.
HE. Habe módo bonum animum. Nam íllum confidó domum
In his diebus mé reconciliássere.
Nam éccum captivom hunc ádulescentem emi Áleum
Prognátum genere súmmo et summis dítiis:
Hoc íllum mé mutáre confidó fore.
ER. Ita dí deaeque fáxint. HE. Set numquó foras
Vocátus es ad cénam? ER. Nusquam, quód sciam.
Set quíd tu id quaeris? HE. Quía mist natalís dies:
Proptérea te vocári ad me ad cenám volo.
ER. Facéte dictum. HE. Sét si pauxillúm potes
Conténtus esse. ER. Ne perpauxillúm modo:
Nam istóc me adsiduo víctu delectó domi.
HE. Age sís roga. ER. Emptum, nísi qui meliorem ádferet
Quae mi átque amicis pláceat conditió magis:
Quasi fúndum véndam, méis me addicam légibus.
HE. Profúndum vendis tú quidem, hau fundúm mihi.
Set sí venturu's, témperi. ER. Hem, vel jam ótiumst.
HE. I módo, venare léporem: nunc ictím tenes.
Nam méus scrupósam víctus conmetát viam.
ER. Numquam ístoc vinces me, Hégio: ne póstules:
Cum cálceatis déntibus veniám tamen.
HE. Aspér meus victus sánest. ER. Sentísne éssitas?

HE. Terréstris cenast. ER. Sús terrestris béstiast.
HE. Multís holeribus. ER. Cúrato aegrotós domi.
Numquíd vis? HE. Venias témperi. ER. Memorém mones.
HE. Ibo íntro atque intus súbducam ratiúnculam,
Quantíllum argenti míhi aput trapezitám siet.
Ad frátrem, quo ire díxeram, mox ívero.

ACTUS II.

LORARII. CAPTIVI (PHILOCRATES. TYNDARUS).

LO. Si di ínmortales íd voluere, vós hanc aerúmnam éxequi,
Decét pati animo id aéquo: si id faciétis, levior lábor erit.
Domi fûistis credo líberi:
Nunc sérvitus si exénit, ei vos mórigerari mós bonust
Eamque étiam erili império ingeniis vóstris lenem réddere.
Indígna dígna habénda sunt, erus quaé facit.
CA. Oh. LO. Éjulatione haut opus est: óculis lamenta édilis.
In ré mala animo sí bono utare, ádjuvat.
CA. At nós pudet quia cúm catenis súmus. LO. At pígeat póstea
Nóstrum erum, núnc si vos éximat vínculis
Aút solutós sinat quós argento émerit.
CA. Quid ílle a nobis métuit? scimus nós nostrum officiúm quod est.
LO. Át fugam fíngitis: séntio quam rém agitis.
CA. Fúgiamus nos? quó fugiamus? LO. In patriam.
CA. Apagè, hau nós id deceat
Fúgitivos imitári. LO. Immo edepol, si érit occasio, haút id dehórtor.
CA. Unum exorare vos sínite nos. LO. Quídnam id est?

CA. Út sine hisce árbitris átque vobís locum
Détis nobís loqui.
LO. Fíat. Apscédite hinc. Nós concedámus huc.
Sét brevem orátionem íncipisse. PH. Hém mi istuc
Cértum erat: cóncede huc. LO. Ábi tu istim. TY.
Obnóxii
Ámbo vobís sumus própter hanc rém, quom quae
Vólumus nos cópiae fácitis nos cónpotes.
PH. Sécede huc núnc jam, sí videtúr, procul,
Ne árbitri dícta nostra árbitrarí queant
Neú permanét palam haec nóstra fallácia.
Nám doli nón doli súnt, nisi astú colas,
Sét malum máxumum, si íd palam próvenit.
Nám si erus tú mihi's átque ego esse mé tuum
Sérvom adsimuló, tamen víso opust, caúto opust,
Ut sóbrie hoc sineque árbitris
Adcúrate agátur, docte ét diligénter.
Tanta íncepta rés est: hau sómniculóse hoc
Agúndumst. TY. Ero út me volés esse. PH. Spéro.
TY. Nam tú nunc vidés pro tuó caro cápite
Carum ófferre mé meum capút vilitáti.
PH. Scío. TY. Át memento scíre, quando id quód
voles habébis.
Nám maxuma pars fere mórem hunc hominés habent:
Quód volunt, dum ímpetrant
Síbi, boni súnt: set ubi jám penes sése habent,
Éx bonis péssumi et fraúdulentíssumi
Fíunt. nunc út mihi té volo esse aútumo.
* * * * * * *
* * * * * *
* * * * * * *
Quód tibi suádeam, suádeam mêo patri.
PH. Pól ego te, si aúdeam, mêum patrem nómi-
nem:
Nám secundúm patrem tú's pater próxumus.

TY. Aúdio. PH. Et proptérea saepiús ted ut memíneris moneo:
Nón ego erus, set tíbi conservos súm. Nunc opsecró te hoc unum:
Quóniam nobis di ínmortales ánimum ostenderúnt suum,
Út qui erum me tíbi fuisse atque ésse nunc conservóm velint:
Quom ántehac pro jure ímperitabam mêo, nunc te oro pér precem,
Per fortunam incértam et per mei te érga bonitatém patris
Pérque conservítium, quod mihi hóstica evenít manu,
Né me secus honóre honestes, quám quom servibás mihi,
Átque ut qui fuerís et qui nunc sís meminisse ut méneris.
TY. Scío quidem me té esse nunc et té esse me.
PH. Hem istuc sí potes
Mémoriter meminísse, est nobis spés in hac astútia.

HEGIO. PHILOCRATES. TYNDARUS.

HE. Jam égo revortar íntro, si ex his quaé volo ex-
quisívero.
Úbi sunt isti, quós ante aedis jússi huc producí foras?
PH. Édepol tibi ne in quaéstione essémus cautum in-
téllego:
Íta vinclis custódiisque circummoenití sumus.
HE. Quí cavet ne décipiatur, vix cavet, quom etiám
cavet.
Étiam quom cavísse ratus est, saépe is cautor cáptus
est.
Án vero non jústa causast út vos servem sédulo,
Quós tam grandi sím mercatus praésenti pecúnia?
PH. Néque pol tibi nos, quía nos servas, aéquomst
vitio vórtere,
Néque te nobis, si híne abeamus, sí fuat occásio.
HE. Út vos hic, itidemílli aput vos méus servatur
fílius.
PH. Cáptust? HE. Ita. PH. Non ígitur soli nós
ignavi fúimus.
HE. Sécede huc: nam súnt quae ego ex te sólo scitarí
volo,
Quárum rerum té falsilocum míhi esse nolo. PH. Nón
ero,
Quód sciam: siquíd nescibo, id néscium tradám tibi.
TY. Núnc senex est ín tonstrina: núnc jam cultrum
áttinet.
Ne íd quidem involúcri injícere vóluit, vestem ut ne
inquinet.
Sét utrum strictimne áttonsurum dícam esse an per
péctinem
Néscio: verúm si frugist, úsque admutilabít probe.
HE. Quíd tu? servosne ésse an liber mávelis, memorá
mihi.

PH. Próxumum quod sít bono quodque á malo longís-
sume,
Íd volo: quámquám non multum fúit molesta sérvitus
Néc mihi secus erát quam si essem fámiliaris fílius.
TY. Eúgepae: Thalém talento nón emam Milésium:
Nám pol ad sapiéntiam hujus nímius nugátor fuit.
Út facete orátionem ad sérvitutem cóntulit.
HE. Quó de genere gnátust illi Phílocrates? PH.
Polyplúsio,
Quód genus illist únum pollens átque honoratíssumum.
HE. Quíd ipsus hic? quo honórest illi? PH. Súmmo
atque ab summís viris.
HE. Tum ígitur ei quom in Áleis est grátia tanta, ut
praédicas,
Quíd divitiae, súntne opimae? PH. Unde éxcoquat
sebúm senex.
HE. Quíd pater? vivítne? PH. Vivom, quom índe
abimus, líquimus:
Núnc vivatne nécne, id Orcum scíre oportet scílicet.
TY. Sálva res est: philosophatur quóque jam, non
mendáx modost.
HE. Quíd erat ei nomén? PH. Thesaurochrýsoni-
cochrýsides.
HE. Vídelicet proptér divitias índitum id nomén
quasist?
PH. Ímmo edepol proptér avaritiam ipsíus atque au-
dáciam.
Nam íllic quidem Theodóromedes fúit germano nó-
mine.
HE. Quíd tu ais? tenáxne pater est éjus? PH. Immo
edepol pértinax:
Quín etiam ut magis nóscas, genio sûo sibi quando
sácrificat,
Ád rem divinám quibus opus est Sámiis vasis útitur,
Né ipse genius súbrupiat: proinde áliis ut credát vide

HE. Séquere hac me igitur. êadem ego ex hoc quaé volo exquisívero.
Phílocrates, hic fécit hominem frúgi ut facere opórtuit.
Nám ego ex hoc quo génere gnatus sís scio: hic fassúst mihi.
Haéc tu eadem si cónfiteri vís, tua ex re féceris,
Quaé tamen scito scíre me ex hoc. TY. Fécit officium híc suum,
Quóm tibist conféssus verum, quámquam volui sédulo
Mêam nobilitatem óccultare et génus et divitiás meas,
Hégio: nunc quándo patriam et líbertatem pérdidi,
Nón ego me istunc pótius quam te métuere aequom cénseo.
Vís hostilis cum ístoc fecit mêas opes aequábilis.
Mémini quom dicto haút audebat: fácto nunc laedát licet.
Sét viden? fortúna humana fíngit artatque út lubet.
Mé qui liber fúeram servom fécit, e summo ínfumum:
Qui ímperare insuéram, nunc altérius imperio ópsequor,
Ét quidem si prôinde ut ipse fui ímperator fámiliae
Hábeam dominum, nón veréar ne injúste aut graviter mi ímperet.
Hégio, hoc te mónitum, nisi forte ípse non vis, vólueram.
HE. Lóquere audacter. TY. Tam égo fui ante líber quam gnatús tuus.
Tám mihi quam illi líbertatem hostílis eripuít manus.
Tám ille aput nos sérvit, quam ego núnc hic aput te sérvio.
Ést profecto déus, qui quae nos gérimus auditque ét videt.
Ís, uti tu me hic hábueris, proinde íllum illi curáverit.
Béne merenti béne profuerit, mále merenti pár erit.
Quám tu filiúm tuum, tam patér me meus desíderat.

HE. Mémini ego istaec. Sét faterin éadem quae hic fassúst mihi?
TY. Égo patri meo ésse fateor súmmas divitiás domi
Méque summo génere gnatum. Sét te optestor, Hégio,
Né tuum animum avárіorem fáxint divitiaé meae,
Né, tametsi unicús sum, magis décére videatúr patri,
Mé saturum servíre aput te súmptu et vestitú tuo
Pótius quam illi, ubi mínume honestumst, méndicantem vívere.
HE. Ego virtute deúm et majorum nóstrum dives súm satis.
Nón ego omninó lucrum omne esse útile homini exístumo.
Scío ego, multos jám lucrum homines lúculentos réddidit:
Ést etiam ubi profécto damnum praéstet facere quám lucrúm.
Ódi ego aurum: múlta multis saépe suasit pérperam.
Núnc hoc animum advórte, ut ea quae séntio paritér scias.
Fílius meus ílli aput vos sérvit captus Álide:
Êum si reddis míhi, praeterea únum nummum né duis:
Ét te et hunc amíttam hinc. Alio pácto abire nón potes.
TY. Óptumum atque aequíssumum oras óptumusque hominum és homo.
Sét is privatam sérvitutem sérvit illi an púplicam?
HE. Prívatam medicí Menarchi. TY. Pól is quidem hujus ést cluens:
Tam hóc quidem tibi ín proclivist, quam ímber est, quándó pluit.
HE. Fác is homo ut redimátur. TY. Faciam. Sét ted oro hoc, Hégio,
HE. Quíd vis faciam; dum áb re nequid óres. TY. Aúscultá, scies.

Égo me amitti, dónicum ille huc rédierit, non póstulo:
Vérum, te quaeso, aéstumatum hunc míhi des, quem mittam ád patrem,
Út is homo redimátur illi. HE. Immo álium potius míséro
Hínc, ubi erunt indútiae, illuc, tûum qui conveniát patrem,
Quí tua quae jussís mándata ita út velis ei pérferat.
TY. Át nihil est ignótum ad illum míttere: operam lúseris.
Húnc mitte, hic transáctum reddet ómne, si illuc vénerit.
Néc quemquam fidéliorem néque quoi plus credát potes
Míttere ad eum, néc qui magis sit sérvos ex sententia,
Néque adeo quoi tûum concredat fílium hodie audácius.
Né vereare: mêo periclo ego húius experiár fidem
Frétus ingenio êjus, quod me esse scit erga se benevolum.
HE. Míttam equidem istunc aéstumatum tûa fide, si vís. TY. Volo:
Quám citissumé potest, tam hoc cédere ad factúm volo.
HE. Númquae causast quín, si ille huc non rédeat, vigintí minas
Míhi des pro illo? TY. Óptuma immo. HE. Sólvite istum núnc jam,
Átque utrumque. TY. Dí tibi omnes ómnia optata ófferant,
Quóm me tanto honóre honestas quómque ex vinclis éximis.
Hóc quidem hau moléstumst jam, quod cóllus collarí caret.
HE. Quód bonis benefít beneficium, grátia ea gravidást bonis.
Núnc tu illum si illó's missurus, díce, monstra, praécipe,

Quae ád patrem vis núntiari. Vín vocem huc ad té? TY. Voca.
HE. Quae rés bene vortat míhi meoque fílio
Vobísque: volt te nóvos erus operám dare
Tuo véteri domino, quód is velit, fidéliter.
Nam ego aéstumatum huic dédi te vigintí minis:
Hic aútem te ait míttere hinc velle ád patrem,
Meum utílli redimat fílium, mutátio
Intér me atque illum ut nóstris fiat fíliis.
PH. Utróquevorsum réctumst ingeníum meum,
Ad te átque ad illum: pró rota me utí licet.
Vel ego húc vel illuc vórtar, quo imperábitis.
HE. Tu tíbi tuopte ingénio prodes plúrumum,
Quom sérvitutem férs ita ut ferrí decet.
Sequere: én tibi hominem. TY. Hábeo gratiám tibi,
Quom cópiam istam mi ét potestatém facis,
Ut ego ád parentis húnc remittam núntium,
Qui mé quid rerum hic ágitem et quid fieri velim,
Patrí meo ordine ómnem rem illuc pérferat.
Nunc íta convenit ínter me atque hunc, Týndare,
Ut te aéstumatum in Álidem mittam ád patrem:
Si nón rebitas, huíc ut vigintí minas
Dem pró te. PH. Recte cónvenisse séntio.
Nam páter expectat aút me aut aliquem núntium,
Qui hinc ád se veniat. TY. Érgo animum advortás volo,
Quae núntiare hinc té volo in patriam ád patrem.
PH. Philocrates, ut adhúc locorum féci, faciam sédulo,
Út potissumúm quod in rem récte conducát tuam
Íd petessam id pérsequarque córde atque animo et víribus.
TY. Fácis ita ut te fácere oportet: núnc animum advortás volo.
Ómnium primúm salutem dícito matri ét patri

Ét cognatis ét siquem alium bénevolentem víderis: 390
Me híc valére et sérvitutem sérvire huic homini óptumo,
Quí me honore honéstiorem sémper fecit ét facit.
PH. Istuc ne praecípias, facile méminí méminí tamen.
TY. Nam équidem nisi quod cústodem habeo líberum
me esse árbitror. 394
Dícito patrí, quo pácto míhi cum hoc convénerit,
De húius filió. PH. Quae memini, móra merast monérier.
TY. Ut eum redimat ét remittat nóstrum huc amborúm vicem.
PH. Méminero. HE. At quam prímum poterit: ín rem utriquest máxume.
PH. Nón tuum tú mágis vidére quam ílle suum gnatúm cúpit.
HE. Méus mihi, suus quoíquest carus. PH. Númquid aliut vís patri 400
Núntiari? TY. Me híc valere et túte audacter dícito,
Týndare, inter nós fuisse ingénio hau discordábili,
Néque te conmeruísse culpam néque me advorsatúm tibi,
Béneque ero gessísse morem in tántis aerumnís tamen,
Néque med umquam déseruisse té neque factis néque fide 405
Rébus in dubiís, egenis. Haéc pater quandó sciet,
Týndare, ut fuerís animátus érga suum gnatum átque nos,
Númquam erit tam avárus, quin te emíttat gratiís manu.
Ét mea opera, si hínc rebito, fáciam ut faciat fácilius:
Nám tua opera et cómitate et vírtute et sapiéntia 410
Fécisti ut redíre liceat ád parentis dénuo,

Quóm aput hunc confessus es et génus et divitiás meas:
Quó pacto emisísti e vinclis túum erum tua sapiéntia.
PH. Féci ego ita ut conmémoras, et te méminisse id gratúmst mihi.
Séd merito tibi ea évenerunt á me. Nam nunc, Phílocrates,
Sí ego item mémorém quae me erga múlta fecistí bene,
Nóx diem adimat: nám quasi servos méus sis, nihilo sétius
Obsequiosus tú mihi semper fûisti. HE. Di vostrám fidem,
Hóminum ingenium líberale. Ut lácrumas excutiúnt mihi.
Vídeas corde amáre inter se: quántis suom erum laúdibus
Sérvos conlaudávit. TY. Edepol ístic me haut centésumam
Pártem laúdat, quam ípse meritust út laudetur laúdibus.
HE. Érgo quom optume fecisti, núnc adest occásio
Bénefacta cumuláre, ut erga hunc rém geras fidéliter.
PH. Mágis non factum póssum velle quam ópera experiar pérsequi:
Íd uti scias, Jovém supremum téstem do tibi, Hégio,
Me ínfidelem nón fûturum Phílocrati. HE. Probus és homo.
PH. Néc me secus umquam éi facturum quícquam quam memét mihi.
TY. Ístaec dicta te éxpedire et óperis et factís volo,
Ét quom minus dixí quam volui dé te, animum advortás volo
Átque horunc verbórum causa cáve tu mi iratús fuas.
Sét, te quaeso, cógitato hinc mêa fide mittí domum

Te aéstumatum et méam esse vitam hic pró te positam pígneri,
Né tu me ignorés, quom extemplo meo é conspectu apscésseris,
Quom me servom in servitute pro te hic reliqueris
Túque te pro líbero esse dúcas, pignus déseras,
Néque des operam pró me ut hujus réducem fácias fílium.
Scito te hinc minís viginti aéstumatum míttier.
Fác fidele sís fidelis, cáve fidem fluxám geras.
Nám pater, scio, fáciet quae illum fácere oportet ómnia.
Sérva tibi in perpétuom amicum me átque hunc inventum ínveni.
Haéc per dexterám tuam te déxtera retinéns manu
Ópsecro, infidélior mi né fuas quam ego súm tibi.
Hóc age: tu míhi nunc erus es, tú patronus, tú pater:
Tíbi conmendo spés opesque méas. PH. Mandavísti satis.
Sátin habes, mandáta quae sunt fácta si referó? TY. Satis.
PH. Ét tua et tua húc ornatus réveniam ex senténtia.
Númquid aliut? TY. Út quam primum póssis redeas. PH. Rés monet.
HE. Jám tu sequere mé, viaticum út dem a trapezitá tibi:
Éadem opera a praetóre sumam sýngraphum. TY. Quem sýngraphum?
HE. Quem híc ferat secum ád legionem, hinc íre huic ut liceát domum.
Tu íntro abi. TY. Bene ámbulato. PH. Béne vale.
HE. Edepol rém meam
Cónstabilivi, quom íllos emi dé praeda a quaestóribus.
Expedivi ex sérvitute fílium, si dís placet.
Át etiam dubitávi hos homines émerem an non emerém diu.

Sérvate istum súltis intus, sérvi, ne quoquám pedem
Ecferat sine cústodela. Jám ego apparebó domi,
Ád fratrem modo ád captivos álios invisó meos.
Eadem percontábor, ecqui hunc ádulescentem nóverit.
Séquere tu: te ut ámittam, ei rei prímum praevortí volo. 460

ACTUS III.

ERGASILUS.

Miser homost, qui ipsús sibi quod edit quaérit et id aegre ínvenit.
Sét illest miseriór, qui et aegre quaérit et nihil ínvenit.
Ílle miserrumus ést, qui, quom esse cúpiit, quod edit nón habet.
Nam hércle ego huic dié, si liceat, óculos ecfodiám lubens:
Íta malignitáte oneravit ómnis mortalís mihi.
Néque jejuniósiorem néc magis ecfertúm fame
Vídi nec quoi mínus procedat quídquid facere occéperit:
Íta venter guttúrque resident ésurialis férias.
Ílicet parasíticae arti máxumam in malám crucem:
Íta juventus jám ridículos ínopes ab se ségregat.
Níl morantur jám Lacones ími supsellí viros,
Plágipatidas, quíbus sunt verba síne penu et pecúnia.
Éos requirunt, quí, lubenter quom éderint, reddánt domi.

Ipsi opsonant, quaé parasitorum ánte erat província.
Ipsi de foró tam aperto cápite ad lenonés eunt,
Quam ín tribu sontís aperto cápite condemnánt reos,
Néque ridículos jám terunci fáciunt. Sese omnés amant.
Nám utì dudum hinc ábii, accessi ad ádulescentis ín foro:
"Sálvete" inquam: "quo ímus una ad prándium?" atque illí tacent.
"Quís ait 'hoc' aut quís profitetur?" ínquam: quasi mutí silent,
Néque me rident. "Ubi cenamus hódie?" inquam atque illi ábnuont.
Díco unum ridículum dictum dé dictis melióribus,
Quíbus solebam ménstrualis épulas ante apíscier:
Némo ridet. Scívi extemplo rém de conpectó geri.
Né canem quidem ínritatam vóluit quisquam imitárier,
Sáltem, si non árriderent, déntis ut restríngerent.
Ábeo ab illis, póstquam video mé sic ludificárier.
Pérgo ad alios, vénio ad alios, déinde ad alios: úna rest.
Ómnes de conpécto rem agunt, quási in Velabro oleárii.
Núnc rédeo inde, quóniam me ibi vídeo ludificárier.
Ítem alii parasíti frustra obámbulabant ín foro.
Núnc barbarica lége certumst jús meum omne pérsequi.
Cónsilium qui iniére, quo nos víctu et vita próhibeant,
Ís diem dicam, ínrogabo múltam, ut mihi cenás decem
Meo árbitratu dént, quom cara annóna sit. Sic égero.
Núnc ibo ad portum hínc. Est illi mi úna spes cenática:
Si éa decolabít, redibo huc ád senem ad cenam ásperam,

HEGIO. (ARISTOPHONTES.)

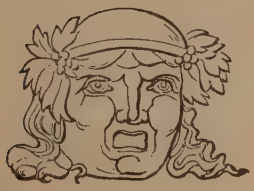
Quid ést suavíus quam
Bene rém gerere bôno puplicó, sicut féci
Ego herí, quom emi hosce hómines. Ubi quísque vident me hódie,
Eúnt obviám gratulánturque eám rem.
Itá me miserúm restitándo, retinéndo
Lassúm reddidérunt:
Vix éx gratulándo misér jam eminébam.
Tandem ábii ad praetorem. Íbi vix requievi, rogo
Mihi sýngraphum: datur: ílico
Dedí Týndaro: ille abiít domum:
Inde íjico praevórtor
Domúm, postquam id áctumst.
Eo prótinus ad fratrém, mei ubi álii sunt captívi:
Rogó Philocratem ex Álide ecquis hóminum norit: átque hic
Exclámat, esse eum síbi sodalem: díco eum esse apút me.
Hic éxtemplo orat ópsecratque, eum síbi videre ut líceat.
Jussi ílico hunc exólvier. Inde ábii. Nunc tu séquere,
Ut quód me oravisti ímpetres, eum hóminem uti convénias.

TYNDARUS.

Nunc íllut est, quom mé fuisse quam ésse nimio mávelim:
Nunc spés opes auxíliaque a me ségregant spernúntque se.
Hic íllest dies, quom núlla vitae mêae salus sperábilist:

Neque auxilium mist néque adeo spes, quaé mi hunc
aspellát metum:
Nec súbdolis mendáciis mihi úsquam mantellúmst
meis.
Nec súcophantiis nec fucis úllum mantellum óbviamst.
Neque déprecatió perfidiis méis nec malefactís fugast.
Nec cónfidentiae úsquam hospitiumst néc devorticu-
lúm dolis.
Opérta quae fuére aperta súnt, patent praestígiae.
Omnís palamst res: néque de hac re negótiumst,
Quín male occidam óppetamque péstem eri vicém ma-
lam.
Pérdidit me Arístophontes híc, qui intro advenít modo:
Ís me novit, ís sodalis Phílocrati et cognátus est.
Néque Salus servàre, si volt, mé potest: nec cópiast
Me éxpediundi, nísi si astutiam áliquam corde máchi-
nor.
Quám, malum? quid máchiner, quid cónminiscar, haé-
reo:
Nísi nugas inéptiasque jam íncipisso máxumas.

C



HEGIO. ARISTOPHONTES. TYNDARUS. LORARII.

HE. Quo illúm nunc hominem próripuisse fôras se dicam ex aédibus?
TY. Enimvéro nunc ego óccidi: eúnt ad te hostes, Týndare.
Quid fábulabor? quíd negabo? aut quíd fatebor? nám mihi
Res ómnis in incertó sitast: quid rébus confidám meis?
Utinám te di prius pérderent, quam périisti e patriá tua,
Arístophontes, qui éx parata re ínparatam omném facis.
Occísast haec res, nísi reperio atrócem mi aliquam astútiam.
HE. Sequere: én tibi hominem, adi átque adloquere.
TY. Quís homost me hóminum míserior?
AR. Quíd istuc est, quod mêos te dicam fúgitare oculós, Týndare,
Próque ignoto me áspernari, quási me numquam nóveris?
Équidem tam sum sérvos quàm tu, etsi égo domi libér fui,
Tu úsque a puero sérvitutem sérvivisti in Álide.
HE. Édepol minume míror, si te fúgitat aut oculós tuos
Aút si te odit, qui ístum appelles Týndarum pro Philócrate.
TY. Hégio, hic homó rabiosus hábitus est in Álide:
Né tu quod istic fábuletur aúris inmittás tuas.
Nám istic hastis ínsectatus ést domi matrem ét patrem,
Ét illic isti quí sputatur mórbus interdúm venit.
Prôin tu ab istoc prócul apscedas. HE. Últro istum a me. AR. Ain, vérbero,

Mé rabiosum atque ínsectatum esse hástis meum memorás patrem?
Ét eum mihi esse mórbum, ut qui med ópus sit insputárier?
HE. Né verere, múltos iste mórbus homines mácerat,
Quíbus insputarí saluti fúit atque is prófuit.
AR. Quíd, tu autem etiam huïc crédis? HE. Quid ego crédam huic? AR. Insanum ésse me.
TY. Víden tu hunc, quam inimíco voltu intúitur? concedi óptumumst,
Hégio: fit quód ego dixi: glíscit rabies: cáve tibi.
HE. Crédidi esse insánum extemplo, ubi te áppellavit Týndarum.
TY. Quín suum ipse intérdum ignorat nómen neque scit quí siet.
HE. Át etiam te sûum sodalem esse âibat. TY. Hau vidí magis:
Ét quidem Alcmaeus átque Orestes ét Lycurgus póstea
Úna opera mihi súnt sodales qua íste. AR. At etiam, fúrcifer,
Mále loqui mi audés? non ego te nóvi? HE. Pol planum íd quidemst:
Nón novisse, qui ístum appelles Týndarum pro Phílocrate.
Quém vides, eum ignóras: illum nóminas, quem nón vides.
AR. Ímmo iste eum sese âit qui non est ésse et qui verést negát.
TY. Tu ênim repertu's, Phílocratem qui súperes verivérbio.
AR. Pól, ego ut rem videó, tu inventu's, véra vanitúdine
Quí convincas. Sét quaeso hercle agedum áspice ad me. TY. En. AR. Díc modo,

Tén negas Tyndárum esse? TY. Nego ego. AR. Tún te Philocratem ésse ais?
TY. Égo vero inquam. AR. Túne huic credis? HE. Plús quidem quam tibi aút mihi:
Nam ílle quidem, quem tú esse hunc memoras, hódie hinc abiit Álidem
Ád patrem hujus. AR. Quém patrem, qui sérvos est? TY. Et tú quidem
Sérvos es, libér fuisti: et égo me confidó fore,
Si hújus huc recónciliasso in líbertatem fílium.
AR. Quíd ais, furcifér? tun natum té esse memoras líberum?
TY. Nón equidem me Líberum, set Phílocratem esse aió. AR. Quid est?
Út scelestus, Hégio, nunc íste te ludós facit.
Nám is est servos ípse neque praetér se umquam ei servós fuit.
TY. Quía tute ipse egés in patria néc tibi qui vivás domist,
Ómnis inveníri similis tûi vis: non mirúm facis:
Ést miserorum, ut málevolentes sínt atque invideánt bonis.
AR. Hégio, vide sís nequid tu huic témere insistas crédere:
Átque ut perspició, profecto jám aliquid pugnaé dedit:
Fílium tuum quód redimere se aít, id ne utiquam míhi placet.
TY. Scío te id nolle fíeri: ecficiam támen ego id, si di ádjuvant.
Íllum restituam huíc, hic autem in Álidem me mêo patri:
Própterea ad patrem hínc amisi Týndarum. AR. Quin túte is es:
Néque praeter te in Álide ullus sérvos istoc nómin- est.

TY. Pérgin servom me éxprobrare esse, íd quod vi hostîli óptigit?
AR. Ênim jam nequeo cóntineri. TY. Heus, aúdin quid ait? quín fugis?
Jám illic hic nos ínsectabit lápidibus, nisi illúnc jubes.
Cónprehendi. AR. Crúcior. TY. Ardent óculi: fúne opust, Hégio:
Víden tu illi maculári corpus tótum maculis lúridis?
Átra bilis ágitat hominem. AR. At pól te, si hic sapiát senex,
Píx atra agitet âput carnuficem tûoque capiti inlúceat.
TY. Jám deliraménta loquitur, lárvae stimulánt virum.
HE. Quíd, si ego hunc nunc cónprehendi jússerim? TY. Sapiás magis.
AR. Crúcior lapidem nón habere mé, ut illi mastígiae
Cérebrum excutiam, quí me insanum vérbis concinnát suis.
TY. Aúdin lapidem quaéritare? AR. Sólus te solúm volo,
Hégio. HE. Istinc lóquere, si quid vís, procul: tamen aúdiam.
TY. Námque edepol si adbítes propius, ós denasabít tibi
Mórdicus. AR. Neque pól me insanum, Hégio, esse créduis
Néque fuisse umquám neque esse mórbum, quem istic aútumat.
Vérum siquid métuis a me, júbe me vincirí: volo,
Dúm istic itidem vínciatur. TY. Ímmo enimvero, Hégio,
Ístic qui volt vínciatur. AR. Táce modo: ego te, Phílocrates

Fálse, faciam ut vérus hodie réperiare Týndarus.
Quíd mi abnútas? TY. Tíbi ego abnuto? * * * * * * * * * quíd agat, si apsis lóngius?
HE. Quíd ais? quid, si adeam húnc insanum? TY. Núgas: ludificábitur,
Gárriet quoi néque pes úmquam néque caput conpáreat.
Órnamenta apsúnt: Ajacem, hunc quóm vides, ipsúm vides.
HE. Níhili facio, támen adibo. TY. Núnc ego omnino óccidi,
Núnc ego inter sacrúm saxumque stó nec quid faciám scio.
HE. Dó tibi operam, Arístophontes, síquid est quod mé velis.
AR. Éx me audibis véra quae nunc fálsa opinare, Hégio.
Sét primum hoc med éxpurgare tíbi volo, me insániam
Néque tenere néque mi esse ullum mórbum nisi quod sérvio.
Át ita me rex dêorum atque hominum fáxit patriae cónpotem,
Út istic Philocratés non magis est quam aút ego aut tu. HE. Eho, díc mihi,
Quís illic igitur ést? AR. Quem dudum díxi a principió tibi.
Hóc si secus repéries, nullam caúsam dico quín mihi
Ét parentum et líbertatis âput te deliquió siet.
HE. Quíd tu ais? TY. Me túum esse servom et té meum erum. HE. Haut istúc rogo.
Fûistin liber? TY. Fúi. AR. Enimvero nón fuit, nugas agit.
TY. Quí tu scis? an tú fortasse fûisti meae matri ópstitrix,

Qui íd tam audacter dícere audes? AR. Púerum te vidí puer.
TY. Át ego te majórem video májor: en rursúm tibi.
Mêam rem non curés, si recte fácias: num ego curó tuam?
HE. Fúitne huic patér Thensaurochrýsonicochrýsides?
AR. Nón fuit: neque ego ístuc nomen úmquam audivi ante húnc diem.
Phílocrati Theodóromedes fûit pater. TY. Pereó probe.
Quín quiescis? í dierectum, cór meum, ac suspénde te:
Tú supsultas, égo miser vix ásto prae formídine.
HE. Sátin istuc mihi éxquisitumst fûisse hunc servom in Álide
Néque esse hunc Philocratém? AR. Tam satis quam númquam hoc inveniés secus.
Sét ubi is nunc est? HE. Úbi ego minume atque ípsus se volt máxume.
Tum ígitur ego derúncinatus, dêartuatus súm miser.
Hûjus scélesti téchnis, qui me ut lúbitumst ductavít dolis.
Sét vide sis. AR. Quin éxploratum díco et provisum hóc tibi.
HE. Cérton? AR. Quin nihil, ínquam, invénies mágis hoc certo cértius:
Phílocrates jam inde úsque amicus fûit mihi a pueró puer.
HE. Sét qua faciest túus sodalis Phílocrates? AR. Dicám tibi:
Mácilento ore, náso acuto, córpore albo, oculís nigris,
Súbrufust, aliquántum crispus, cíncinnatus. HE. Cónvenit.

TY. Út quidem hercle in médium ego hodie péssume
procésserim:
Vaé illis virgis míseris, quae hodie in térgo morientúr meo.
HE. Vérba mihi data ésse video. TY. Quíd cessatis, cónpedes,
Cúrrere ad me méaque amplecti crúra, ut vos custódiam?
HE. Sátin illi me hodié scelesti cápti ceperúnt dolo?
Íllic servom se ádsimulabat, híc sese autem líberum.
Núculeum amísi, retinui pígneri putámina.
Íta mi stolido súrsum vórsum ós súblevere offúciis.
Híc quidem me numquam ínridebit. Cólaphe, Cordalió, Corax,
Íte istinc, ecférte lora. LO. Núm lignatum míttimur?
HE. Injícite manicas áctutum huic mastígiae.
TY. Quid hoc ést negoti? quíd ego deliquí? HE. Rogas?
Satór sartorque scélerum et messor máxume.
TY. Non óccatorem príus audebas dícere?
Nam sémper occant príus quam sariunt rústici.
HE. Atát, ut confidénter mihi contra ástitit.
TY. Décet ínnocentem sérvom hominem atque innóxium
Confídentem esse, suum áput erum potíssumum.
HE. Astríngite isti súltis vehementér manus.
TY. Tuús sum, tu has quidém vel praecidí jube.
Set quíd negotíst quam ób rem suscensés mihi?
HE. Quia mé meamque rém, quod in te unó fuit,
Tuís scelestis fálsidicis fallácíis
Diláceravisti dêartuavistíque opes,
Confécisti ómnis rés ac rationés meas.
Ita mi éxémisti Phílocratem fallácíis.
Illum ésse servom crédidi, te líberum:

Ita vósmet aiebátis itaque nómina
Intér vos permutástis. TY. Fateor ómnia
Facta ésse ita ut tu dícis et fallácíis
Abísse eum aps te méa opera atque astútia:
An, ópsecró hercle te, íd nunc suscénsés mihi? 680
HE. At cúm cruciatu máxumo id factúmst tuo.
TY. Dum ne ób malefacta, péream: parvi id aéstumo.
Si ego híc peribo, ast ílle, ut dixit, nón redit:
At erít mi hoc factum mórtuo memorábile,
Me méum erum captum ex sérvitute atque hóstibus 685
Reducém fecisse líberum in patriam ád patrem,
Meúmque potius mé caput períclo
Praeóptavisse quam is períret pónere.
HE. Facito érgo ut Acherúnti clueas glória.
TY. Qui pér virtutem périt, at non ínterit. 690
HE. Quando égo te exemplis péssumis cruciávero
Atque ób sutelas tûas te morti mísero,
Vel te ínterisse vél perisse praédicent,
Dum péreas, nihil intérduo aiant vívere.
TY. Pol si ístuc faxis, haú sine poena féceris, 695
Si ille húc rebitet, sícut confido ádfore.
AR. Pro di ínmortales: núnc ego teneo, núnc scio
Quid hóc negotíst. Méus sodalis Phílocrates
In líbertatest âput patrem in patriá. Benest:
Nec ést mihi quisquam, mélius aeque quoí velim.
Set hóc mihi aegrest, me huíc dedisse operám malam, 701
Qui núnc propter me méaque verba vínctus est.
HE. Votuín te quicquam mi hódie falsum prólóqui?
TY. Votuísti. HE. Quor es aúsus mentirí mihi?

TY. Quia véra obessent illi, quoi operám dabam:
Nunc fálsa prosunt. HE. At tibi oberunt. TY. Óptumest:
At erúm servavi, quém servatum gaúdeo,
Quoi mé custodem addíderat erus majór meus.
Set málene id factum tu árbitrare? HE. Pés-sume.
TY. At ego áio recte, qui áps te sorsum séntio:
Nam cógitato, síquis hoc gnató tuo
Tuus sérvos faxet, quálem haberes grátiam?
Emítteresne nécne eum servóm manu?
Essétne aput te is sérvos acceptíssumus?
Respónde. HE. Opinor. TY. Quór ergo iratús mihi's?
HE. Quia illí fuisti quam mihi fidélior.
TY. Quid? tu úna nocte póstulavisti ét die
Recéns captum hominem, núperum et novícium,
Te pérdocere, ut mélius consulerém tibi
Quam illí quicum una a púero aetatem exégeram?
HE. Ergo áb eo petito grátiam istam. Dúcite
Ubi pónderosas, crássas capiat cónpedis:
Inde íbis porro in látomias lapidárias.
Ibi quom álii octonos lápides ecfodiúnt, nisi
Cotídiano sésquiopus confécéris,
Sescéntoplago nómen indetúr tibi.
AR. Per dêos atque homines égo te optestor, Hégio,
Ne tu ístunc hominem pérduis. HE. Curábitur:
Nam nóctu nervo vínctus custodíbitur,
Intérdius sub térra lapides éximet.
Diu ego húnc cruciabo, nón uno apsolvám die.
AR. Certúmnest tibi istuc? HE. Nón moriri cértiust.
Abdúcite istum actútum ad Hippolytúm fabrum,

Jubéte huic crassas cónpedis inpíngier.
Inde éxtra portam ad mêum libertum Córdalum
In lápicidinas fácite deductús siet:
Atque húnc me velle dícite ita curárier,
Nequí deterius huíc sit quam quoi péssumest.
TY. Quor égo te invito mé esse salvom póstulem?
Períclum vitae mêae tuo stat períclo.
Post mórtem in morte níhil est quod metuám mali.
Etsí pervivo usque ád summam aetatém, tamen
Breve spátiumst perferúndi quae minitás mihi.
Vale átque salve, etsi áliter ut dicám méres.
Tu, Arístophontes, dé me ut meruisti íta vale:
Nam míhi propter te hoc óptigit. HE. Abdúcite.
TY. At únum hoc quaeso, si húc rebitet Phílocrates,
Ut mi éjus facias cónveniundi cópiam.
HE. Peristis, nisi jam hunc é conspectu abdúcitis.
TY. Vis haéc quidem herclest, ét trahi et trudí semul.
HE. Illést abductus récta in phylacam, ut dignus est.
Ego illís captivis áliis documentúm dabo,
Ne tále quisquam fácinus incipere aúdeat.
Quod ápsque hoc esset, quí mihi hoc fecít palam,
Usque óffrenatum sûis me ductarént dolis.
Nunc cértumst nulli pósthac quicquam crédere.
Satís sum semel deceptus: speravi miser
Ex sérvitute me éxemisse fílium.
Ea spés elapsast. Pérdidi unum fílium,
Puerúm quadrimum quém mihi servos súrpuit,
Neque eúm servom umquam répperi neque fílium:
Majór potitus hóstiumst. Quod hoc ést scelus:
Quasi in órbitatem líberos produxerim.

Sequere hác: redducam te úbi fuisti. Néminis
Miserêri certumst, quía mei miseret néminem. 765
AR. Exáuspicavi ex vínclis: nunc intéllego
Redaúspicandum esse ín catenas dénuo.

ACTUS IV.

ERGASILUS.

Júppiter supréme, servas mé measque augés opes:
Máxumas opímitates ópiparasque offers mihi:
Laudém, lucrum, ludúm, jocum, festívitatem, férias,
Pompám, penum, potátiones, sáturitatem, gaúdium.
Salvós sum nec quoiquam hómini supplicáre nunc certúmst mihi:
Nam vél prodesse amíco possum vél inimícum pérdere.
Ita híc me amoenitáte amoena amoénus oneravít dies:
Ita síne sacris heréditatem sum áptus ecfertíssumam.
Nunc ád senem cursúm capessam hunc Hégionem, quoí boni
Tantum ádfero, quantum ípsus a dis óptat, atque etiam ámplius.
Nunc cérta res est, éodem pacto ut cómici serví solent,
Conícium in cóllum pállium, primo éx me ille hanc ut rem aúdiat:
Speróque me ob hunc núntium esse aetérnum adepturúm cibum.

HEGIO. ERGASILUS.

HE. Quanto ín pectore hánc rem meó magis volúto,
Tantó mi aegritúdo auctiór est in ánimo,
Ad íllum modúm sublitum ós esse mi hódie:
Neque íd perspicere quívi.
Quod quóm scibitur, tum per úrbem inridébor.
Quom extémplo ad forum ádvenero, ómnes loquéntur:
"Hic íllest senéx doctus, quoí verba dáta sunt."
Set Érgasilus éstne hic, procúl quem ire vídeo?
Conlécto quidémst pallió: quidnam actúrust?
ER. Move áps te morám nunc, Ergásile, atque age hánc rem.
Mínor interminórque, nequis mi híc opstiterit óbviam,
Nísi qui satis diú vixisse sése homo arbitrábitur:
Nám qui opstiterit óre sistet. HE. Híc homo pugilatum íncipit.
ER. Fácere certumst. Prôinde ita omnes ítinera insistánt sua,
Néquis in hac plateá negoti cónferat quicquám sui:
Nám meus est ballísta pugnus, cúbitus catapultást mihi,
Húmerus aries: túm genu ut quemque ícero, ad terrám dabo.
Déntilegos omnís mortalis fáciam, quemque offéndero.
HE. Quaé illaec est minátio? nam néqueo mirarí satis.
ER. Fáciam ut hujus dié locique mêique semper méminerit:
Quí mi in cursu opstíterit, faxo vítae is opstiterít suae.

HE. Quíd hic homo tantum íncipissit fácere cum tantís minis?
ER. Príus edico, néquis propter cúlpam capiatúr suam:
Cóntinete vós domi, prohibéte a vobis vím meam.
HE. Míra edepol sunt ni híc in ventrem súmpsit confidéntiam.
Vaé misero illi, quôjus cibo iste fáctust imperiósior.
ER. Túm pistores scrófipasci, quí alunt furfúri sues,
Quárum odore praéterire némo pistrinúm potest:
Êorum si quojúsquam scrófam in púplico conspéxero,
Éx ipsis dominís meis pugnis éxculcabo fúrfures.
HE. Básilicas edíctiones átque imperiosás habet.
Sátur homost, habét profecto in véntre confidéntiam.
ER. Túm piscatorés, qui praehíbent pópulo piscis foétidos,
Qui ádvehuntur quádrupedanti crúcianti canthério,
Quórum odos subbásilicanos ómnis abígit ín forum:
Éis ego ora vérberabo súrpiculis piscáriis,
Út sciant, alién̄o naso quam éxhibeant moléstiam.
Túm lanii autem, quí concinnant líberis orbas ovis,
Quí locant caedúndos agnos ét dupla agninám danunt,
Quí petróni nómen indunt vérveci sectário:
Éum ego si in viá petrónem púplica conspéxero,
Ét petronem et dóminum reddam mórtalis misérrumos.
HE. Eúge: edictiónes aedilícias pol habet híc quidem:
Mírumque adeost ni húnc Aetoli síbi fecere agoránomum.
ER. Nón ego nunc parasítus sum, set régum rex regálior:
Tántus ventri cónmeatus méo adest in portú cibus.

Sét ego cessó hunc Hégionem oneráre laetitiá senem?
Quí homine hominum adaéque nemo vívit fortunátior.
HE. Quaé illaec est laetítia, quam illic laétus largitúr mihi?
ER. Púltabo aedis: heús, ubi estis? écquis hoc aperit óstium?
HE. Híc homo ad cenam récipit se ad me. ER. Áperite hasce ambás foris
Príus quam pultando ássulatim fóribus exitiúm dabo.
HE. Pérlubet hunc cónloqui hominem: Ergásile. ER. Qui Ergasilúm vocat?
HE. Réspice me. ER. Fortúna tibi quod néc faciet nec núnc facit,
Hóc me jubes. Set quíst? HE. Respicedum ad me: Hégio sum. ER. Oh mihi:
Quántumst hominum tu óptume optumórum, in tempore ádvenis.
HE. Néscio quem ad pórtum nanctu's, úbi cenes: eo fastidis.
ER. Cédo manum. HE. Manúm? ER. Manum, inquam, cédo tuam actutúm. HE. Tene.
ER. Gaúde. HE. Quid ego gaúdeam? ER. Quia ego ímpero. Age gaudé modo.
HE. Pól maérores mi ántevortunt gaúdiis. ER. * *
Jám ego ex corpore éxigam omnis máculas maerorúm tibi:
Gaúde audacter. HE. Gaúdeo, etsi níl scio quod gaúdeam.
ER. Béne facis: jubé. . . . HE. Quid jubeam? ER. Ígnem ingentem fíeri.
HE. Ígnem ingentem? ER. Íta dico, ut sit mágnus. HE. Quid? me, vólturi,
Tûan causa aedis íncensurum cénses? ER. Noli iráscier.

Júben an non jubés astitui aúlas, patinas élui,
Láridum atque epulás foveri fóculis in ferventibus,
Álium piscis praéstinatum abíre? HE. Hic vigilans sómniat.
ER. Álium porcinam átque agninam et púllos gallináceos?
HE. Scís bene esse, sí sit unde. ER. Múraenam atque ophthálmiam,
Hóraeum, scombrum ét trugonum et cétum et mollem cáseum?
HE. Nóminandi istórum tibi erit mágis quam edundi cópia
Híc aput me, Ergásile. ER. Mean me caúsa hoc censes dícere?
HE. Néc nihil hodie néc multo plus tu híc edes, ne frústra sis:
Próin tu tui cotídiani victi ventrem ad me ádferas.
ER. Quín ita faciam ut túte cupias fácere sumptum, etsi égo votem.
HE. Égone? ER. Tu ne. HE. Túm tu mi igitur érus es. ER. Immo bénevolens.
Vín te faciam fórtunatum? HE. Málim quam miserúm quidem.
ER. Cédo manum. HE. En manúm. ER. Di te omnes ádjuvant. HE. Nil séntio.
ER. Nón enim es in sénticeto, eó non sentis. Sét jube
Vása tibi pura ádparari ád rem divinám cito
Átque agnum adferrí propere unum pínguem. HE. Quor? ER. Ut sácrufices.
HE. Quoí deorum? ER. Mihi hércle: nam ego nunc tíbi sum summus Júppiter:
Ídem ego sum Salús, Fortuna, Lúx, Laetitia, Gaúdium.
Próinde tu deum hunc sáturitate fácias tranquillúm tibi.

HE. Éssurire míhi videre. ER. Mi équidem essurio, nón tibi.
HE. Tuo árbitratu: fácile patior. ER. Crédo: consuetú's puer.
HE. Júppiter te díque perdant. ER. Te hércle mi aequomst grátias
Ágere ob nuntiúm: tantum ego nunc pórto a portu tíbi boni.
Núnc tu mihi placés. HE. Ábi stultus, séro post tempús venis.
ER. Ígitur olim si ádvenissem, mágis tu tum istuc díceres.
Núnc hanc laetitiam áccipe a me quám fero: nam fílium
Tûum modo in portú Philopolemum vívom, salvom et sóspitem
Vídi in puplicá celoce ibidémque illum adulescéntulum
Áleum una et tûum Stalagmum sérvom, qui aufugít domo,
Quí tibi subrupuít quadrimum púerum filiolúm tuum.
HE. Ábi in malam rem, lúdis me. ER. Ita me amábit sancta Sáturitas,
Hégio, itaque sûo me semper cóndecoret cognómine,
Út ego vidi. HE. Mêumne gnatum? ER. Tûum gnatum et geniúm meum.
HE. Ét captivom illum Álidensem? ER. Μὰ τὸν Ἀπόλλω. HE. Et sérvolum
Mêum Stalagmum, mêum qui gnatum súbrupuit? ER. Νὴ τὰν Κόραν.
HE. Jam diu? ER. Νὴ τὰν Πραινέστην. HE. Vénit? ER. Νὴ τὰν Σιγνίαν.
HE. Cérton? ER. Νὴ τὰν Φρουσινῶνα. HE. Víde sis. ER. Νὴ τὰν Ἀλάτριον.

HE. Quíd tu per barbáricas urbis júras? ER. Quia enim item ásperae
Súnt, ut tuum victum aútumabas ésse. HE. Vae aetatí tuae.
ER. Quíppe quando míhi nil credis, quód ego dico sédulo.
Sét Stalagmus quôjus erat tunc nátionis, quom hínc abit?
HE. Sículus. ER. At nunc Sículus non est: Bóius est: boiám terit:
Líberorum quaérundorum caúsa ei credo uxór datast.
HE. Díc, bonan fidé tu mi istaec vérba dixistí? ER. Bona.
HE. Di ínmórtales, íterum natus vídeor, si vera aútumas.
ER. Âin tu? dubium habébis etiam, sáncte quom ego jurém tibi?
Póstremo, Hegió, si parva júri jurandóst fides,
Víse ad portum. HE. Fácere certumst: tu íntus cura quód opus est:
Súme, posce, próme quidvis: té facio cellárium.
ER. Nam hércle, nisi ego mánticinatus próbe ero, fusti péctito.
HE. Aéternum tibi dápinabo víctum, si vera aútumas.
ER. Únde id? HE. A me mêoque gnato. ER. Spónden tu istut? HE. Spóndeo.
ER. Át ego tuum tibi ádvenisse fílium respóndeo.
HE. Cúra quam optumé potes. ER. Bene ámbula et redámbula.
Íllic hinc abiit: míhi rem summam crédidit cibáriam.
Di ínmortales, jam út ego collos praétrúncabo tégoribus.
Quánta pernis péstis veniet, quánta labes lárido,

Quánta súmini ápsumedo, quánta callo cálamitas,
Quánta lánii lássitudo, quánta porcináriis:
Nam ália si memorém, quae ad ventris víctum conducúnt, morast.
Núnc ibo ut properem ín praefecturam, út jus dicam lárido
Ét quae pendent índemnatae pérnae, eis auxilium út feram.

PUER.

Diéspiter te díque, Ergasile, pérdant et ventrém tuum
Parasítosque omnis ét qui posthac cénam parasitís dabit.
Cladés calamitasque, íntemperies módo in nostram advenít domum.
Quasi sí sit lupus esúriens, metui ne ín me faceret ínpetum.
Nimisque hércle ego illum málc formidábam: íta frendebat déntibus.
Advéniens deturbávit totum cúm carni carnárium.
Arrípuit gladium, détruncavit tríbus tegoribus glándia.
Aulás calicesque omnís confregit, nísi quae modiales erant:
Cocúm percontabátur, possent sériae fervéscere.
Cellás refregit ómnis intus réclusítque armárium.
Adsérvate istunc súltis, servi: ego íbo ut conveniám senem:
Dicamílli ut sibi penum áliut ornet, sí quidem sese utí volet:
Nam in hóc, ut hic quidem adórnat, aut jam níhil est aut jam níhil erit.

ACTUS V.

HEGIO. PHILOPOLEMUS. PHILOCRATES. STALAGMUS.

HE. Joví disque agó gratiás mérito mágnas,
Quom té reducem núnc tuo patrí reddidérunt
Quomque éx miseriís plurumís me exemérunt,
Quas, dúm te carendum hic fuít, sustentábam,
Quomque ístunc conspício in potéstate nóstra
Quomque húius repértast fidés firma nóbis.

PHILOP. Sátis jam dolui ex ánimo et cura sátis me et lacrumis máceravi:
Sátis jam audivi tûas aerumnas, ád portum mihi quás memorasti.

Hóc agamus. PHILOCR. Quíd nunc, quoniam técum servaví fidem
Tíbique hunc reducem in líbertatem féci? HE. Fecísti út tibi,
Phílocrates, numquám referre grátiam possím satis,
Prôinde ut tu proméritu's de me et fílio. PHILOP. Immó potes,
Páter, et poteris ét ego potero et dí potestatém dabunt,
Út beneficium béne merenti nóstro merito múneres,
Sícut tu huic potés, pater mi, fácere merito máxume.
HE. Quíd opust verbis? língua nullast quá negem quidquíd roges.
PHILOCR. Póstulo aps te ut mi íllum reddas sérvom, quem hic relíqueram
Pignus pro me, míhi qui melior quám sibimet sempér fuit,

Pró benefactis éjus ut ei prétium possim réddere.
HE. Quóm bene fecistí, referetur grátia id quod póstulas:
Ét id et aliut quód me orabis ímpetrabis. Átque te
Nólim suscensére, quod ego irátus ei fecí male.
PHILOCR. Quíd fecisti? HE. In lápicidinas cónpeditum cóndidi,
Úbi rescivi míhi data esse vérba. PHILOCR. Vae miseró mihi:
Própter meum capút labores hómini evenisse óptumo.
HE. Át ob eam rem míhi libellam pró eo argenti né duis:
Grátiis a me, út sit liber, dúcito. PHILOCR. Edepol, Hégio,
Fácis benigne: sét quaéso hominem ut júbeas arcessí. HE. Licet.
Úbi vos estis? íte actutum, Týndarum huc arcéssite.
Vós ite intro: intéribi ego ex hac státua verbereá volo
Érogitare, mêo minore quíd sit factum fílio.
Vós lavate intéribi. PHILOP. Sequere hac, Phílocrates, me intró. PHILOCR. Sequor.
HE. Áge tu illuc procéde, bone vir, lépidum mancupiúm meum.
ST. Quíd me facere opórtet, ubi tu tális vir falsum aútumas?
Fúi ego bellus, lépidus, bonus vir númquam neque frugí bonae
Néque ero umquam: ne tu ín spem ponas mé bonae frugí fore.
HE. Própemodum ubi locí fortunae tûae sint facile intéllegis.
Sí eris verax, tûa ex re facies, éx mala meliúsculam.

Récta et vera lóquere: set neque vére tu neque récte adhuc
Fécisti umquam. ST. Quód ego fatear, crédin pudeát quom aútumes?
HE. Át ego faciam ut púdeat: nam in rubórem te totúm dabo.
ST. Éia, credo ego, ínperito plágas minitarís mihi:
Tándem ista aufer. Díce quid fers, út feras hinc quód petis.
HE. Sátis facúndu's: sét jam fieri dícta conpendí volo.
ST. Út vis fiat. HE. Béne morigérus fûit puer: nunc nón decet.
Hóc agamus. Jam ánimum advorte ac míhi quae dicam edíssere.
Sí eris verax, éx tuis rebus féceris meliúsculas.
ST. Núgae istaec sunt: nón me censes scíre quid dignús siem?
HE. Át ea supterfúgere potis es paúca, si non ómnia.
ST. Paúca ecfugiam, scío: nam multa evénient, et meritó meo,
Quía et fugi et tibí subrupui fílium et eum véndidi.
HE. Quoí homini? ST. Polyplúsio Theodóromedi in Álide
Séx minis. HE. Pro di ínmortales: ís quidem hujus ést pater
Phílocratis. ST. Quin mélius novi quám te et vidi saépius.
HE. Sérva, Juppitér supreme, et méd et meum gnatúm mihi.
Phílocrates, per tûum te genium ópsecro, exi: té volo.

PHILOCRATES. HEGIO. STALAGMUS.

PH. Hégio, adsum: síquid me vis, ímpera. HE. Hic gnatúm meum
Tûo patri ait se véndidisse séx minis in Álide.
PH. Quám diu id factúmst? ST. Hic annus íncipit vicénsumus.
PH. Fálsa memorat. ST. Aút ego aut tu: nám quadrimulúm tibi
Túus pater pecúliarem párvolo pueró dedit.
PH. Quíd erat ei nomén? si vera dícis, memoradúm mihi.
ST. Paégnium vocitátust: post vos índidistis Týndaro.
PH. Quór ego te non nóvi? ST. Quia jam mós est oblivisci hóminibus
Néque novisse, quójus nihili sít faciunda grátia.
PH. Díc mihi, isne istíc fuit quem véndidisti mêo patri,
Quí mihi puero dátus peculiárist? ST. Hujus fílius.
HE. Vívitne is homo? ST. Argéntum accepi, níl curavi céterum.
HE. Quíd tu ais? PH. Quin ístic ipsust Týndarus tuus fílius,
Út quidem hic arguménta loquitur. Nam ís mecum a pueró puer
Béne pudiceque éducatust úsque ad adulescéntiam.
HE. Ét miser sum et fórtunatus, sí vos vera dícitis.
Êo miser sum, quía male illi féci, si gnatús meust.
Éheu, quor ego plús minusque féci illi quam aequóm fuit.
Quód male feci, crúcior: modo si infectum fieri póssiet.
Sét eccum incedit húc ornatus haût ex suis virtútibus.

TYNDARUS. HEGIO. PHILOCRATES. STALAGMUS.

TY. Vídi ego multa saépe picta quae Ácherunti fíerent
Crúciamenta: vérum enimvero núlla adaequest Ácheruns
Átque ubi ego fui in lápicidinis. Íllic ibi demúmst locus,
Úbi labore lássitudost éxigunda ex córpore.
Nam úbi illo adveni, quási patriciis púeris aut monérulae
Aút ánates aut cóturnices dántur quicum lúsitent:
Ítidem mi adveniénti haec upupa quí me delectém datast.
Sét erus eccum ante óstium, et erus álter eccum ex Álide
Rédiit. HE. Salveto, éxoptate gnáte mi. TY. Hem: quid, gnáte mi?
Áttat, scio quor té patrem esse adsímules et me fílium:
Quía mi item ut paréntes lucis dás tuendi cópiam.
PH. Sálve, Tyndare. TY. Ét tu, quojus caúsa hanc aerumnam éxigo.
PH. Át nunc liber ín divitias fáxo venies: nám tibi
Páter hic est: hic sérvost qui te huic hínc quadrimum súrpuit,
Véndidit patrí meo te séx minis. Is té mihi
Párvolum pecúliarem párvolo pueró dedit.
Íllic indicium fécit: nam hunc ex Álide huc redúcimus.
Quín hujus filium íntus eccum, frátrem germánum tuum.
TY. Quíd tu ais? addúxtine illum cáptivom hujus fílium?
PH. Quín, inquam, intus híc est. TY. Fecisti édepol et recte ét bene.

PH. Núnc tíbi pater hic ést: hic fur est túus, qui parvom hinc te ápstulit.
TY. Át ego hunc grandis grándem natu ob fúrtum ad carnuficém dabo.
PH. Méritus est. TY. Ergo édepol merito méritam mercedém dabo.
Sét dic, oro te, pater meus túm' es? HE. Ego sum, gnáte mi.
TY. Núnc demum in memóriam redeo, quóm mecum recógito
Núnc edepol demum ín memoriam régredior audísse me
Quási per nebulas Hégionem mêum patrem vocárier.
HE. Ego sum. PH. Conpedibús te quaeso ut tíbi sit levior fílius
Átque hic gravior sérvos. HE. Certumst príncipium id praevórtier.
Êamus intro, ut árcessatur fáber, ut istas cónpedis
Tíbi adimam, huic dem. ST. Quoí peculi níhil est, recte féceris.

CATERVA.

Spéctatores, ád pudicos móres facta haec fábulast.
Néque in hac subigitátiones súnt neque ulla amátio
Néc pueri suppósitio aut argénti circumdúctio,
Néque ubi amans aduléscens scortum líberet clam sûum patrem.
Hûjus modi paucás poetae réperiunt comoédias,
Úbi boni melióres fiant. Núnc vos, si vobís placet
Ét si placuimús neque odio fúimus, signum hoc míttite:
Quí pudicitiae ésse voltis praémium, plausúm date.

T. MACCI PLAUTI

TRINUMMUS.

ARGUMENTUM.

Thensaúrum clam apstrusum ábiens peregre Chármides
Remque ómnem amico Cállicli mandát suo.
Istóc apsente mále rem perdit fílius.
Nam et aédis vendit: hás mercatur Cállicles.
Virgo índotata sóror istius póscitur.
Minus quó cum invidia dét ei dotem Cállicles,
Mandát qui dicat aúrum ferre se á patre.
Ut vénit ad aedis, húnc deludit Chármides
Senéx, ut rediit: quójus nubunt líberi.

PERSONAE.

LUXURIA cum INOPIA PROLOGUS
MEGARONIDES SENEX
CALLICLES SENEX
LUSITELES ADULESCENS
PHILTO SENEX
LESBONICUS ADULESCENS
STASIMUS SERVOS
CHARMIDES SENEX
SUCOPHANTA
CANTOR

PROLOGUS.

LUXURIA. INOPIA.

LU. Sequere hác me, gnata, ut múnus fungarís tuum.
IN. Sequór: set finem fóre quem dicam néscio.
LU. Adést: nam illaec sunt aédes: i intro núnciam.
Nunc, néquis erret vóstrum, paucis ín viam
Dedúcam, si quidem óperam dare promíttitis.
Nunc ígitur primum quaé ego sim et quae illaéc siet
Huc quae ábiit intro, dícam si animum advórtitis.
Primúm mihi Plautus nómen Luxuriae índidit:
Tum illánc mihi esse gnátam voluit Ínopiam.
Set éa quid huc intro íerit inpulsú meo,
Accípite et date vocívas auris dum éloquor.
Aduléscens quidamst, quí in hisce habitat aédibus:
Is rém paternam me ádjutrice pérdidit.
Quoniam êi qui me aleret níl video esse rélicui,
Dedi êi meam gnatam, quícum egestatem éxigat.
Set de árgumento ne éxpectetis fábulae:
Senés qui huc venient í rem vobis áperient.
Huic Graéce nomen ést Thensauro fábulae:
Philémo scripsit: Plaútus vortit bárbare,
Nomén Trinummo fécit. Nunc vos hóc rogat
Ut líceat possidére hanc nomen fábulam.
Tantúmst. Valete: adéste cum siléntio.

ACTUS I.

MEGARONIDES.

Amícum castigáre ob meritam nóxiam
Inmoénest facinus, vérum in aetate útile
Et cónducibile. Nám ego amicum hodié meum
Concástigabo pró conmerita nóxia:
Invítus, ni id me invítet ut faciám fides.
Nam hic nímium morbus móres invasít bonos:
Ita plérique omnes jám sunt intermórtui.
Set dumílli aegrotant, ínterim morés mali
Quasi hérba inrigua súccrevere ubérrume:
Neque quícquam hic vile núnc est nisi morés mali.
Eorúm licet jam métere messem máxumam:
Nimióque hic pluris paúciorum gratiám
Faciúnt pars hominum quam íd quo prosint plúribus.
Ita víncunt illut cónducibile grátiae,
Quae in rébus multis ópstant odiosaéque sunt
Remorámque faciunt rêi privatae et púplicae.

CALLICLES. MEGARONIDES.

CA. Larém corona nóstrum decorarí volo:
Uxór, venerare ut nóbis haec habitátio
Bona faústa felix fórtunataque évenat—
Teque út quam primum póssim videam emórtuam.
ME. Hic illést senecta aetáte qui factúst puer,
Qui admísit in se cúlpam castigábilem.

Adgrédiar hominem. CA. Quója hic prope me vóx sonat?
ME. Tui bénevolentis, sí ita's ut ego té volo:
Sin áliter es, inimíci atque iratí tibi.
CA. O amíce, salve. Átque aequalis. Út vales,
Megarónides? ME. Et tu édepol salve, Cállicles.
Valén? valuistin? CA. Váleo et valui réctius.
ME. Quid túa agit uxor? út valet? CA. Plus quam égo volo.
ME. Bene hérclest illam tíbi valere et vívere.
CA. Credo hércle te gaudére, siquid míhi malist.
ME. Omníbus amicis quód mihist cupio ésse item.
CA. Eho tú, tua uxor quíd agit? ME. Inmortális est:
Vivít victuraquést. CA. Bene hercle núntias,
Deosque óro ut vitae tûae superstes súppetat.
ME. Dum quidem hércle tecum núpta sit, sané velim.
CA. Vin cónmutemus? túam ego ducam et tú meam?
Faxo haú tantillum déderis verborúm mihi.
ME. Nempe ením tu, credo, me ínprudentem obrépseris.
CA. Ne tu hércle faxo hau néscias quam rem égeris.
ME. Habeás ut nanctu's: nóta mala res óptumast.
Nam ego núnc si ignotam cápiam, quid agam nésciam.
CA. Edepól proinde ut diu vívitur, bene vívitur.
ME. Set hoc ánimum advorte atque aúfer ridiculária:
Nam ego dédita opera huc ád te venio. CA. Quíd venis?
ME. Malís te ut verbis múltis multum objúrgitem.
CA. Men? ME. Númquis est hic álius praeter me átque te?
CA. Nemóst. ME. Quid tu igitur rógitas tene objúrgitem?
Nisi tú me mihimet cénses dicturúm male.

Nam si ín te aegrotant ártes antiquaé tuae
Aut sí demutant móres ingeniúm tuum,
Nam si ínmutare vís ingenium móribus
Neque tûos antiquos sérvas, set captás novos,
Omníbus amicis mórbum tu incutiés gravem,
Ut té videre audíreque aegrotí sient.
CA. Qui in méntem venit tíbi istaec dicta dícere?
ME. Quia omnís bonos bonásque adcurare áddecet,
Suspítionem et cúlpam ut ab se ségregent.
CA. Non pótis utrumque fíeri. ME. Quaproptér?
CA. Rogas?
Ne admíttam culpam, ego mêo sum promus péctori:
Suspítiost in péctore alienó sita.
Nam núnc ego si te súbrupuisse súspicer
Joví coronam dé capite ex Capitólio,
Qui in cólumine astat súmmo: si id non féceris
Atque íd tamen mihi lúbeat suspicárier:
Qui tu íd prohibere mé potes ne súspicer?
Set istúc negoti cúpio scire quíd siet.
ME. Habén tu amicum aut fámiliarem quémpiam,
Quoi péctus sapiat? CA. Edepol hau dicám dolo.
Sunt quós scio amicos ésse: sunt quos súspicor,
Sunt quórum ingenia atque ánimos nequeo nóscere:
Ad amíci partem an ad ínimici pérveniant:
Set tu éx amicis cértis mi's certíssumus.
Siquíd scis me fecísse inscite aut ínprobe,
Si id nón me accusas, túte objurgandú's. ME. Scio
Et istác huc causa ad te ádveni: aequom póstulas.
CA. Expécto siquid dícas. ME. Primumdum ómnium
Male díctitatur tíbi volgo in sermónibus.
Turpílucricupidum té vocant civés tui:
Tum autém sunt alii quí te volturiúm vocant:
Hostísne an civis cómedis parvi péndere.
Haec quom aúdio in te díci, discruciór miser.

CA. Est átque non est míhi in manu, Megarónides:
Quin dícant, non est: mérito ut ne dicánt, id est.
ME. Fuitne híc tibi amicus Chármides? CA. Est ét fuit.
Id ita ésse ut credas, rém tibi auctorém dabo.
Nam póstquam hic ejus rém confregit fílius
Vidétque ipse ad paupériem protractum ésse se
Suámque filiam ésse adultam vírginem,
Semul éjus matrem sûamque uxorem mórtuam:
Quoniam hínc iturust ípsus in Seleúciam,
Mihi cónmendavit vírginem gnatám suam
Et rém suam omnem et illúm corrumptum fílium.
Haec, sí mi inimicus ésset, credo haut créderet.
ME. Quid tu? ádulescentem quém esse corrumptúm vides,
Qui tûae mandatus ést fide et fidúciae,
Quin êum restituis? quín ad frugem cónrigis?
Ei rei óperam dare te fúerat aliquanto aéquius,
Siquí probiorem fácere posses, nón uti
In eándem tute accéderes infámiam
Malúmque ut ejus cúm tuo miscerés malo.
CA. Quid féci? ME. Quod homo néquam. CA. Non istúc meumst.
ME. Emístin de adulescénte hasce aedis? quíd taces?
Ubi núnc tute habitas. CA. Émi atque argentúm dedi,
Minás quadraginta, ádulescenti ipsi ín manum.
ME. Dedísti argentum? CA. Fáctum, neque factí piget.
ME. Edepól fide adulescéntem mandatúm malae:
Dedistíne hoc facto ei gládium qui se occíderet?
Quid sécus est aut quid ínterest, dare te ín manus
Argéntum amanti homini ádulescenti, animi ínpoti,
Qui exaédificaret suam ínchoatam ignáviam?

CA. Non égo illi argentum rédderem? ME. Non rédderes
Neque de íllo quicquam néque emeres neque vénderes
Nec quí deterior ésset faceres cópiam.
Incónciliastine êum qui mandatúst tibi?
Ille quí mandavit eum éxturbavisti aédibus?
Edepól mandatum púlcre et curatúm probe.
Crede huíc tutelam: sûam rem melius gésserit.
CA. Subigís maledictis mé tuis, Megarónides,
Novó modo adeo ut quód meae concréditumst
Tacitúrnitati clám, fide et fidúciae,
Ne enúntiarem quoíquam neu facerém palam,
Ut míhi necesse sít jam id tibi concrédere.
ME. Mihi quód credideris, súmes ubi posíveris.
CA. Circúmspicedum te, néquis adsit árbiter
Nobís, et quaeso idéntidem circúmspice.
ME. Auscúlto siquid dícas. CA. Si taceás, loquar.
Quoniam hínc profectust íre peregre Chármides,
Thensaúrum demonstrávit mihi in hisce aédibus,
Hic ín conclavi quódam. Set circúmspice.
ME. Nemóst. CA. Nummorum Phílippeum ad tria mília.
Id sólus solum pér amicitiam et pér fidem
Flens me ópsecravit sûo ne gnato créderem
Neu quoíquam, unde ad eum id pósset permanáscere.
Nunc si ílle huc salvos révenit, reddam sûum sibi:
Siquíd eo fuerit, cérte illius fíliae
Quae míhi mandatast hábeo dotem ei únde dem,
Ut eam ín se dignam cónditionem cónlocem.
ME. Pro di ínmortales, vérbis paucis quám cito
Aliúm fecisti me: álius ad te véneram.
Set ut óccepisti, pérge porro próloqui.
CA. Quid tíbi ego dicam? qui íllius sapiéntiam
Et mêam fidelitátem et celata ómnia

Paene ílle ignavos fúnditus pessúm dedit.
ME. Quidúm? CA. Quia, ruri dúm sum ego unos
sex dies,
Me apsénte atque insciénte, inconsultú meo,
Aedís venalis hásce inscribit líteris.
ME. Adésurivit ét inhiavit ácrius
Lupus: ópservavit dúm dormitarét canes:
Gregem únivorsum vóluit totum avórtere.
CA. Fecísset edepol, ni haéc praesensissét canes.
Set núnc rogare hoc égo vicissim té volo:
Quid fúit officium mêum me facere? fác sciam:
Utrum índicare me êi thensaurum aequóm fuit,
Advórsum quam ejus me ópsecravissét pater?
An ego álium dominum páterer fieri hisce aédibus?
Qui emísset, ejus éssetne ea pecúnia?
Emi égomet potius aédis: argentúm dedi
Thensaúri causa, ut sálvom amico tráderem.
Neque ádeo hasce emi míhi neque usuraé meae:
Illí redemi rúsum, a me argentúm dedi.
Haec sunt, si recte seú pervorse fácta sunt,
Quae ego mé fecisse cónfiteor, Megarónides.
En mêa malefacta, én meam avaritiám tibi.
Hascín mi propter rés malas famás ferunt?
ME. Pausá: vicisti cástigatorém tuum.
Occlústi linguam: níhil est quod respóndeam.
CA. Nunc égo te quaeso ut me ópera et consiliô
juves
Conmúnicesque hanc mécum meam provínciam.
ME. Pollíceor operam. CA. Ergo úbi eris paulo
póst? ME. Domi:
Numquíd vis? CA. Cures tûam fidem. ME. Fit
sédulo:
Set quíd ais? CA. Quid vis? ME. Úbi nunc adu-
lescéns habet?
CA. Postículum hoc recépit, quom aedis véndidit.

ME. Istúc volebam scíre: i sane núnc jam.
Set quíd ais, quid nunc vírgo? nempe aput tést?
CA. Itast,
Juxtáque eam curo cúm mea. ME. Recté facis.
CA. Numquíd prius quam abeo mé rogaturú's?
ME. Vale.
Nihil ést profecto stúltius neque stólidius
Neque méndacilocum néque adeo argutúm magis
Neque cónfidentilóquius neque perjúrius
Quam urbáni adsidui cíves, quos scurrás vocant.
Atque égomet me adeo cúm illis una ibidém traho:
Qui illórum verbis fálsis acceptór fui,
Qui omnía se simulant scíre neque quicquám sciunt.
Quod quísque in animo habét aut habiturúst, sciunt:
Sciúnt quid in aurem réx reginae díxerit:
Sciúnt quod Juno fábulatast cúm Jove:
Quae néque fuerunt néque sunt, tamen illí sciunt.
Falsóne an vero laúdent, culpent quém velint,
Non flócci faciunt, dúm illut quod lubeát sciant.
Omnés mortales húnc aiebant Cálliclem
Indígnum civitáte ac sese vívere,
Bonís qui hunc adulescéntem evortissét suis.
Ego de eorum verbis fámigeratorum ínsciens
Prosúlui amicum cástigatum innóxium.
Quod si éxquiratur úsque ab stirpe auctóritas,
Undé quid auditum dícant: nisi id adpáreat,
Famígeratori rés sit cum damno ét malo:
Hoc íta si fiat, púplico fiát bono.
Paucí sint faxim quí sciant quod nésciunt,
Occlúsioremque hábeant stultiloquéntiam.

ACTUS II.

LUSITELES.

Multás res simítu in meó corde vórso,
Multum ín cogitándo dolórem indipíscor.
Egomét me coquo ét macero ét defetígo:
Magíster mihi éxercitór animus núnc est.
Set hóc non liquét nec satís cogitátumst,
Utrám potius hárum mihi ártem expetéssam,
Utram aétati agúndae arbitrér firmiórem:
Amórin me an réi opsequí potius pár sit.
Utra ín parte plús sit volúptatis vítae
Ad aétatem agúndam.
De hac ré mihi satis haú liquet: nisi hóc sic faciam, opínor,
Ut utrámque rem semul éxputem, judéx sim reusque ad êam rem.
Síc faciam: síc placet. Ómnium prímum
Amóris artis éloquar, quemnam ád modum se expédiant.
Núnquam amor quemquám nisi cupidum póstulat se hominem ín plagas
Cónicere: eos petit, êos sectatur, súbdole ab re cónsulit:
Blandíloquentulúst, harpagó, mendax, cúppes,
Despóliator, látebricolarum hóminum corrúmptor,
Celátum indagátor.
Nám qui habet quod amát quom extemplo sáviis percúlsus est,
Ílico rés foras lábitur, líquitur.

"Dá mihi hoc, mél meum, sí me amas, si aúdes."
Íbi ille cucúlus: "O océlle mi, fíat:
Ét istuc et si ámplius vís dari dábitur."
Íbi illa pendentém ferit.
Jam ámplius orat: nón satis
Íd est mali, ni etiam ámpliust,
Quód bibit, quód comest, quód facit súmpti.
Nóx datur: dúcitur fámilia tóta,
Véstiplica, unctor, aúri custos, flábelliferae, sándaligerulae,
Cántrices, cistéllatrices, núntii, renúntii,
Raptóres panis ét peni. Fit ípse, dum illis cómis est,
Amátor inóps. Haec quom agó cum meo ánimo
Et récolo, ubi qui egét, quam pretí sit parvi, ápage
Amór, non placés, te nil útor.
Quamquam íllut dulcest, ésse et bibere, amór amari dát tamen
Quod aégrest satis: fugít forum,
Fugát tuos cognátos, fugát temet á tuo
Contútu: neque êum sibi volúnt dici amícum.
Mílle modis amor ígnorandust, prócul abdendust, ápstinendust:
Nám qui in amorem praécipitavit, périit quasi de sáxo saliat.
Apáge sis amór: tuas tibí res habéto.
Ámor, amicús mihi né fuas úmquam:
Súnt tamen quós nimis míseros maleque hábeas,
Quós tibi obnóxios fácile fecísti.
Cérta res ést ad frugem ádplicare ánimum:
Quámquam ibi grándis animó labos cápitur:
Bôni sibi haec éxpetunt, rém, fidem et honórem,
Glóriam et grátiam: hóc probis prétiumst.
Êo mihi mágis lubet cúm probis véris
Pótius quam cum ínprobis vívere vanídicis.

PHILTO. LUSITELES.

PH. Quo íllic homo fôras se penetrávit ex aédibus?
LU. Pater, ádsum: imperá quidvis, néque erit mora ín me
Nec látebrose me áps tuo conspéctu occultábo.
PH. Féceris pár tuis fáctis id céteris
Párque pietáti, tuum sí patrem pércoles.
Nólo ego cum ínprobis té viris, gnáte mi, [éxequi.
Neque ín via neque ín foro malum úllum sermonem
Nóvi ego hoc saéculum, móribus quíbus siet:
Málus bonum málum esse volt, símilis ut sít sui:
Turbánt, miscent morés mali, rapáx, avarus, ínvidus:
Sacrúm profanum, púplicum privátum habent, hiúlca gens.
Haéc ego doleo, haec súnt quae excruciant, haéc dies noctísque canto
Tíbi uti caveas. Quód manu nequeunt tángere, tantum fás habent
Quó manus apstíneant: cetera hárpaga trahe, fúge, late.
Lácrumas haec mihí, quom video, elíciunt, quia ego ad hóc genus
Hóminum perdurávi. Quin me ad plúris penetraví prius?
Nam hí mores majórum laudant, êosdem lutitant quós conlaudant.
Hís ego de ártibus grátiam fácio,
Né colas, ne ínbuas êis tuum ingénium.
Mêo modo et móribus vívito antíquis:
Quae égo tibi praécipio, ea mémineris fácito.
Níl ego istós moror faéceos móres,
Túrbidos, quíbus boni dédecorant sése.
Haéc tibi sí capessés mea impéria,
Múlta bona in péctore praecépta consident.

LU. Sémper ego usque ad hánc aetatem ab íneunti adulescéntia
Tûis servivi sérvitutem impériis praeceptís, pater.
Pro íngenio ego me líberum esse rátus sum, pro imperió tuo
Méum animum tibi sérvitutem sérvire aequom cénsui.
PH. Quí homo cum animo inde áb ineunti aetáte depugnát suo,
Útrum itane esse mávelit ut eum ánimus aequom cénseat,
Án ita potius út parentes éum esse et cognatí velint:
Si ánimus hominem pépulit, actumst, ánimo servit, nón sibi:
Sín ipse animum pépulit, vivit, víctor victorúm cluet.
Tú si animum vicísti potius quam ánimus te, 'st quod gaúdeas.
Qui ánimum vincunt, quám quos animus, sémper probiorés cluent.
Nímio satiust út opus est ità ésse quam ut animó lubet.
LU. Ístaec ego mi sémper habui aetáti integumentúm meae,
Né penetrarem me úsquam, ubi esset dámni conciliábulum,
Né noctu irem obámbulatum neú suum adimerem álteri.
Ne aégritudiném, pater, tibi párerem, parsi sédulo:
Sárta tecta túa praecepta usque hábui mea modéstia.
PH. Éxprobras bene quód fecisti? tíbi fecisti, nón mihi:
Míhi quidem aetas áctast ferme, túa istuc refert máxume.
Bénefacta benefáctis aliis pértegito, ne pérpluant:
Ís probust, quem paénitet quam próbus sit et frugí bonae.
Qui ípsus sibi satís placet, nec próbus est nec frugí bonae:

Qui ípsus se contémpnit, in eost índoles indústriae.
LU. Ob eam rem haec, pater, aútumavi, quía res quaedamst quám volo
Égo me aps te exoráre. PH. Quid id est? dáre jam veniam géstio.
LU. Ádulescenti hinc génere summo, amíco atque aequalí meo,
Mínus qui caute et cógitate sûam rem tractavít, pater,
Béne volo illi fácere ego, nisi tú nevis. PH. Nempe dé tuo?
LU. Dé meo: nam quód tuumst meúmst, omne autem mêum tuumst.
PH. Quíd is? egetne? LU. Egét. PH. Habuitne rem? LU. Hábuit. PH. Qui eam pérdidit?
Púplicisne adfínis fuit an máritumis negótiis?
Mércaturamne án venalis hábuit, ubi rem pérdidit?
LU. Níhil istorum. PH. Quíd igitur? LU. Per cómitatem edepól, pater:
Praéterea aliquantum ánimi causa in déliciis dispérdidit.
PH. Édepol hominem praédicatum fírme et familiáriter,
Quí quidem nusquam pér virtutem rém confregit átque eget.
Níl moror eum tíbi esse amicum cum êjus modi virtútibus.
LU. Quía sine omni málitiast, toleráre egestatem êjus volo.
PH. Dé mendico mále meretur qui êi dat quod edit aút bibat:
Nam ét illut quod dat pérdit et illi pródit vitam ad míseriam.
Nón eo haec dico, quín quae tu vis égo velim et faciám lubens:
Sét ego hoc verbum quóm illi quoidam díco, praemonstró tibi,

Út ita te aliorúm miserescat, né tis alios míserеat.
LU. Déserere illum et déjuvare in rébus advorsís pudet.
PH. Pól pudere quám pigere praéstat totidem líteris.
LU. Édepol deum virtúte dicam, páter, et majorum ét tua
Múlta bona bene párta habemus: béne si amico féceris,
Né pigeat fecísse: ut potius púdeat, si non féceris.
PH. Dé magnis divítiis siquid démas, plus fit án minus?
LU. Mínus, pater: set cívi inmoeni scín quid cantarí solet?
"Quód habes ne habeás et nunc quod nón habes habeás velim,
Quándo quidem nec tíbi bene esse póte pati neque álteri.
PH. Scío equidem istuc íta solere fíeri: verum, gnáte mi,
Ís est inmoenis, quoí nihil est qui múnus fungatúr suum.
LU. Dêum virtute habémus et qui nósmet utamúr, pater,
Ét aliis qui cómitati símus benevoléntibus.
PH. Nón edepol tibi pérnegare póssum quicquam quód velis:
Quoí tu egestatém tolerare vís? loquere audactér patri.
LU. Lésbonico hinc ádulescenti, Chármidai fílio,
Qui íllic habitat. PH. Quín comedit quód fuit, quod nón fuit?
LU. Ne éxprobra, patér: multa homini evéniunt quae volt, quaé nevolt.
PH. Méntire edepol, gnáte, atque id nunc fácis haut consuetúdine.
Nám sapiens quidém pol ipsus fíngit fortunám sibi:
Éo non multa quaé nevolt evéniunt, nisi fictór malust.

LU. Múltaest operae opús fictura, quí se fictorém probum
Vítae agundae esse éxpetit: set hic ád modum adulescéntulust.
PH. Nón aetate, vérum ingenio apíscitur sapiéntia.
Sápienti aetas cóndimentum, sápiens aetatí cibust.
Ágedum eloquere, quíd dare illi núnc vis? LU. Nil quicquám, pater:
Tú modo ne me próhibeas accípere, siquid dét mihi.
PH. Án eo egestatem êi tolerabis, síquid ab illo accéperis?
LU. Êo, pater. PH. Pol égo istam volo me rátionem edoceás. LU. Licet.
Scín tu illum quo génere gnatus sít? PH. Scio, adprimé probo.
LU. Sóror illist adúlta virgo grándis: eam cupió, pater,
Dúcere uxorém sine dote. PH. Síne dote autem uxórem? LU. Ita,
Tûa re salva: hoc pácto ab illo súmmam inibis grátiam,
Néque commodius úllo pacto ei póteris auxiliárier.
PH. Égone indotatám te uxorem ut pátiar? LU. Patiundúmst, pater:
Ét eo pacto addíderis nostrae lépidam famam fámiliae.
PH. Múlta ego possum dícta docta et quámvis facundé loqui:
Históriam veterem átque antiquam haec méa senectus sústinet.
Vérum ego quando te ét amicitiam et grátiam in nostrám domum
Vídeo adlicere, etsi ádvorsatus tíbi fui, istac júdico:
Tíbi permittam, pósce, duce. LU. Dí te servassínt mihi:
Sét ad istam adde grátiam unum. PH. Quíd id est autem unum? LU. Éloquar:

Túte ad eum adeas, túte concilies, túte poscas. PH. Éccere.
LU. Nímio citius tránsiges: firmum ómne erit quod tu égeris.
Grávius tuum erit únum verbum ad éam rem quam centúm mea.
PH. Écce autem in benígnitate hac répperi negótium:
Dábitur opera. LU. Lépidus vivis. Haéc sunt aedes, híc habet:
Lésbonicost nómen. Age rem cúra: ego te opperiár domi.
PH. Non óptuma haec sunt néque ut ego aequom cénseo:
Verúm meliora súnt quam quae detérruma.
Set hoc únum consolátur me atque animúm meum,
Quia quí nil aliut nísi quod sibi solí placet
Consúlit advorsum fílium, nugás agit:
Fit míser ex animo, fáctius nihiló facit.
Suaé senectae is ácriorem hiemém parat,
Quom illam ínportunam témpestatem cónciet.
Set áperiuntur aédes quo ibam: cómmodum
Ipse éxit Lesbonícus cum servó foras.

Lesbonicus. Stasimus. Philto.

LE. Minus quíndecim diés sunt, quom pro hisce aédibus
Minás quadraginta áccepisti a Cállicle:
Estne hóc quod dico, Stásime? ST. Quom consídero,
Meminísse videor fíeri. LE. Quid factúmst eo?
ST. Coméssum, expotum, exúnctum, elutum in bálineis:
Piscátor, pistor ápstulit, lanií, coqui,
Holitóres, muropolae, aúcupes: confít cito:

Non hércle minus evórsi sunt nummí cito,
Quam sí formicis tu óbicias papáverem.
LE. Minus hércle in istis rébus sumptumst séx minis.
ST. Quid, quód dedisti scórtis? LE. Ibidem uná traho.
ST. Quod égo defraudavi? LE. Hém, istaec ratio máxumast.
ST. Non tíbi illut adparére, si sumás, potest,
Nisi tu ínmortale rére esse argentúm tibi.
Sero átque stulte, príus quod cautum opórtuit,
Postquám comedit rém, post rationém putat.
LE. Nequáquam argenti rátio conparét tamen.
ST. Ratió quidem hercle adpáret: argentum *οἴχεται*.
Minás quadraginta áccepstine a Cállicle
Et ille aédis mancupio áps te accepit? LE. Ád modum.
PH. Pol opíno adfinis nóster aedis véndidit.
Patér quom peregre véniet, in portást locus:
Nisi fórte in ventrem fílio conrépserit.
ST. Trapezítae mille dráchumarum, olim Olúmpicho
Quas dé ratione débuisti, rédditae.
Pro spónsione núper quam tu exáctus es.
LE. Nempe quás spopondi? ST. Immó "quas dependi" ínquito
Pro illo ádulescente, quém tu esse aibas dívitem.
LE. Factum. ST. Út quidem illut périerit. LE. Factum íd quoquest:
Nam núnc eum vidi míserum et me ejus míseritumst.
ST. Miserét te aliorum, tûi nec miseret néc pudet.
PH. Tempúst adeundi. LE. Éstne hic Philto qui ádvenit?
Is hérclest ipsus. ST. Édepol ne ego istúm velim
Meum fíeri servom cúm suo pecúlio.
PH. Erum átque servom plúrumum Philtó jubet
Salvére, Lesbonícum et Stasimum. LE. Dí duint
Tibi, Philto, quaequomque óptes. Quid agit fílius?

PH. Bene vólt tibi. LE. Edepol mûtuom mecúm facit.
ST. Nequam íllut verbumst "béne volt," nisi qui béne facit.
Ego quóque volo esse líber: nequiquám volo.
Hic póstulet frugi ésse: nugas póstulet.
PH. Meus gnátus me ad te mísit, inter te átque nos
Adfínitatem ut cónciliarem et grátiam.
Tuam vólt sororem dúcere uxorem: ét mihi
Senténtia eademst ét volo. LE. Hau noscó tuum:
Bonís tuis rebus mêas res inridés malas.
PH. Homo égo sum, tu homo's: íta me amabit Júppiter,
Neque té derisum véni neque dignúm puto.
Verum hóc quod dixi méus me oravit fílius,
Ut tûam sororem póscerem uxorém sibi.
LE. Mearúm me rerum nóvisse aequomst órdinem.
Cum vóstris nostra nón est aequa fáctio:
Adfínitatem vóbis aliam qûaérite.
ST. Satín tu's sanus méntis aut animí tui,
Qui cónditionem hanc répudies? nam illúm tibi
Ferentárium esse amícum inventum intéllego.
LE. Abin hínc dierecte? ST. Si hércle ire occupiám, votes.
LE. Nisi me áliut quid vis, Phílto, respondí tibi.
PH. Benígniorem, Lésbonice, té mihi,
Quam núnc experior ésse, confidó fore:
Nam et stúlte facere et stúlte fabulárier,
Utrúmque, Lesboníce, in aetate haú bonumst.
ST. Verum hércle hic dicit. LE. Óculum ego ecfodiám tibi,
Si vérbum addideris. ST. Hércle qui dicám tamen:
Nam sí sic non licébit, luscus díxero.
PH. Ita núnc tu dicis nón esse aequiperábilis
Vostrás cum nostris fáctiones átque opes?

LE. Dicó. PH. Quid? nunc si in aédem ad cenam véneris
Atque íbi opulentus tíbi par forte obvénerit:
Adpósita cena sít, popularem quám vocant:
Si illí congestae sínt epulae a cluéntibus,
Siquíd tibi placeat quód illi congestúm siet,
Edísne an incenátus cum opulento áccubes?
LE. Edím, nisi si ille vótet. ST. At pol ego, etsí votet,
Edim átque ambabus mális expletís vorem
Et quód illi placeat, praéripiam potíssumum:
Neque illí concedam quícquam de vitá mea.
Verécundari néminem aput mensám decet:
Nam ibi dé divinis átque humanis cérnitur.
PH. Rem fábulare. ST. Nón dolo dicám tibi:
Decédam ego illi dé via, de sémita,
De honóre populi: vérum quod ad ventrem áttinet,
Non hércle hoc longe, nísi me pugnis vícerit.
Cena hác annonast síne sacris heréditas.
PH. Sempér tu facito, Lésbonice, hoc cógites,
Id óptumum esse túte uti sis óptumus:
Si id néqueas, saltem ut óptumis sis próxumus.
Nunc cónditionem hanc, quam égo fero et quam aps té peto,
Dare átque accipere, Lésbonice, té volo.
Di dívites sunt, deos decent opuléntiae
Et fáctiones: vérum nos homúnculi
Scintíllula animae, quám quom extemplo emísimus,
Aequó mendicus átque ille opulentíssumus
Censétur censu ad Ácheruntem mórtuos.
ST. Au,
Mirúm quin tu illo técum divitiás feras:
Ubi mórtuos sis, íta sis ut nomén cluet.
PH. Nunc út scias hic fáctiones átque opes
Non ésse neque nos tûam neglegere grátiam:
Sine dóte posco tûam sororem fílio.

Quae rés bene vortat. Hábeon pactam? quíd taces?
ST. Pro di ínmortales, cónditionem quôjus modi.
PH. Quin fábulare "dí bene vortant: spóndeo?"
ST. Eheú ubi usus níl erat dicto, "spóndeo"
Dicébat: nunc hic, quom ópus est, non quit dícere.
LE. Quom adfínitate vóstra me arbitrámini
Dignum, hábeo vobis, Phílto, magnam grátiam.
Set si haéc res graviter cécidit stultitiá mea,
Philtó, 'st ager sub úrbe nobis: êum dabo
Dotém sorori: nám is de divitiís meis
Solús superfit praéter vitam rélicuos.
PH. Profécto dotem níl moror. LE. Certúmst dare.
ST. Nostrámne, ere, vis nutrícem, quae nos éducat,
Abálienare a nóbis? cave sis féceris:
Quid edémus nosmet póstea? LE. Etiam tú taces?
Tibi egón rationem réddam? ST. Plane périimus,
Nisi quíd ego conminíscor. Philto, té volo.
PH. Siquíd vis, Stasime. ST. Huc cóncede aliquantúm. PH. Licet.
ST. Arcáno tibi ego hoc díco, ne ille ex té sciat
Neve álius quisquam. PH. Créde audacter quídlubet.
ST. Per dêos atque homines díco, ne tu illúnc agrum
Tuum síris umquam fíeri neque gnatí tui:
Ei rei árgumenta dícam. PH. Audire edepól lubet.
ST. Primum ómnium olim térra quom proscínditur,
In quíncto quoque súlco moriuntúr boves.
PH. Apage. ST. Ácheruntis óstium in nostróst agro.
Tum vínum prius quam cóctumst pendet pútidum.
LE. Consuádet homini, crédo. Etsi sceléstus est,
At mi ínfidelis nón est. ST. Audi cétera.
Post íd, frumenti quom álibi messis máxumast,
Tribus tántis illi mínus redit quam opséveris.
PH. Hem,
Istíc oportet ópseri morés malos,
Si in ópserendo póssint interfíeri.

ST. Neque úmquam quisquamst, quójus ille agér fuit,
Quin péssume ei res vórterit. Quorúm fuit,
Alii éxulatum abiérunt, alii emórtui,
Alií se suspendére. En, nunc hic quójus est
Ut ad íncitast redáctus. PH. Apage a me ístum agrum.
ST. Magis ápage dicas, si ómnia ex me audíveris.
Nam fúlguritae súnt ibi alternae árbores:
Sués moriuntur ángina acri acérrume:
Ovés scabrae sunt, tám glabrae, en, quam haec ést manus.
Tum autém Surorum, génus quod patientíssumumst
Hominúm, nemo extat qui íbi sex mensis víxerit:
Ita cúncti solstitiáli morbo décidunt.
PH. Credo égo istuc, Stasime, ita ésse: set Campáns genus
Multó Surorum jam ántidit patiéntiam.
Set istést ager profécto, ut te audiví loqui,
Malós in quem omnis púplice mittí decet.
Sicút fortunatórum memorant ínsulas,
Quo cúncti qui aetatem égerint casté suam
Convéniant: contra istúc detrudi máleficos
Aequóm videtur, quí quidem istius sít modi.
ST. Hospítiumst calamitátis: quid verbís opust?
Quamvís malam rem quaéras, illic réperias.
PH. At tu hércle et illi et álibi. ST. Cave sis díxeris
Me tíbi dixisse hoc. PH. Díxti tu arcanó satis.
ST. Quin híc quidem cupit illum áb se abalienárier,
Siquém reperire póssit, os quoi súblinat. [quidem.
PH. Meus quídem hercle numquam fíet. ST. Si sapiés
Lepide hércle de agro ego húnc senem detérrui:
Nam quí vivamus níhil est, si illum amíserit.
PH. Redeo ád te, Lesboníce. LE. Dic sodés mihi,
Quid hic ést locutus técum? PH. Quid censés? homost:

Volt fieri liber, vérum quod det nón habet.
LE. Et égo esse locuples, vérum nequiquám volo.
ST. Licitúmst, si velles: núnc, quom nihil est, nón licet.
LE. Quid técum, Stasime? ST. De ístoc quod dixtí modo:
Si anté voluisses, ésses: nunc seró cupis.
PH. De dóte mecum cónveniri níl potis:
Quod tíbi lubet, tute ágito cum gnató meo.
Nunc tûam sororem fílio poscó meo:
Quae rés bene vortat. Quíd nunc? etiam cónsulis?
LE. Quid istíc? quando ita vis, dí bene vortant: spóndeo.
PH. Numquam édepol quoiquam tam éxpectatus fílius
Natúst, quamst illut "spóndeo" natúm mihi.
ST. Di fórtunabunt vóstra consilia. PH. Íd volo.
I hac, Lésbonice, mécum, ut coram núptiis
Dies cónstituatur: êadam haec confirmábimus.
LE. Set, Stásime, abi huc ad mêam sororem ad Cálliclem:
Dic hóc negoti quó modo actumst. ST. Íbitur.
LE. Et grátulator mêae sorori. ST. Scílicet.
LE. Die Cállicli med út conveniat. ST. Tu í modo.
LE. De dóte ut videat quíd facto opus sit. ST. Í modo.
LE. Nam cértumst sine dote haú dare. ST. Quin tu í modo.
LE. Neque enímílli damno umquam ésse patiar. . . ST. Ábi modo.
LE. Meam néglegentiam. ST. Í modo. LE. Nulló modo.
Aequóm videtur quín quod peccarim. . . ST. Í modo.
LE. Potíssumum mihi id ópsit. ST. I modo. DE. Ó pater,
Enúmquam aspiciam te? ST. Í modo, i modo, í modo.
LE. Eo: tu ístuc cura quód te jussi: ego jam híc ero.
ST. Tandem ímpetravi abíret. Di, vostrám fidem,

Edepól re gesta péssume gestám probe,
Si quídem ager nobis sálvos est: etsi ád modum
In ámbiguo etiam núnc est quid ea ré fuat.
Set si álienatur, áctumst de colló meo:
Gestándust peregre clúpeus, galea, sárcina.
Ecfúgiet ex urbe, úbi erunt factae núptiae:
Ibít statim aliquo in máxumam malám crucem
Latrócinatum, aut ín Asiam aut in Cíliciam.
Ibo húc quo mi imperátumst, etsi odi hánc domum,
Postquam éxturbavit híc nos nostris aédibus.

ACTUS III.

CALLICLES. STASIMUS.

CA. Quó modo tu istuc, Stásime, dixti? ST. Nóstrum erilem fílium
Lésbonicum sûam sororem déspopondisse: hóc modo.
CA. Quoí homini despóndit? ST. Lusitelí, Philtonis fílio,
Síne dote. CA. Sine dóte ille illam in tántas divitiás dabit?
Nón credibile dícis. ST. At tute édepol nullus créduas:
Si hóc non credis, égo credidero. . . CA. Quíd? ST. Me nihili péndere.
CA. Quám dudum istuc aút ubi actumst? ST. Ílico, hic ante óstium:
Támmodo, inquit Praénestinus. CA. Tántone in re pérdita
Quam ín re salva Lésbonicus fáctus est frugálior? 610
ST. Átque quidem ipsus últro venit Phílto oratum fílio.
CA. Flágitium quidem hércle fiet, nísi dos dabitur vírgini.
Póstremo edepol égo istanc ad me rem áttinere intéllego:
Íbo ad meum castígatorem atque áb eo consiliúm petam.
ST. Própemodum quid illíc festinet séntio et subolét mihi: 615
Út agro evortat Lésbonicum, quándo evortit aédibus.

Ó ere Charmidés, quom apsenti hic túa res distrahitúr tibi,
Útinam te redísse salvom vídeam, ut inimicós tuos
Úlciscare et míhi, ut erga te fui ét sum, referas grátiam.
Nímium difficilést reperiri amícum ita ut nomén cluet,
Quoí tuam quom rém credideris, síne omni cura dórmias.
Sét generum nostrum íre eccillum vídeo cum adfiní suo.
Néscio quid non sátis inter eos cónvenit: celerí gradu
Súnt uterque: illé reprehendit húnc priorem pállio:
Haút ineuscheme ástiterunt. Húc aliquantum apscéssero:
Ést lubido orátionem audíre duorum adfínium.

LUSITELES. LESBONICUS. STASIMUS.

LU. Sta ílico: noli ávorsari néque te occultassís mihi.
LE. Pótin ut me ire quó profectus súm sinas? LU. Si in rém tuam,
Lésbonice, essé videatur, glóriae aut famaé, sinam.
LE. Quód est facillumúm facis. LU. Quid id ést? LE. Amico injúriam.
LU. Néque meumst neque fácere didici. LE. Indóctus quam docté facis.
Quíd faceres, siquís docuisset te út sic odio essés mihi?
Quí mihi bene quom símulas facere, mále facis, male cónsulis.
LU. Égone? LE. Tu ne. LU. Quíd male facio? LE. Quód ego nollo id quóm facis.
LU. Tûae rei bene consúlere cupio. LE. Tún mi's melior quam égo mihi?

Sát sapio, satis ín rem quae sint méam ego conspició mihi.
LU. Án id est sapere, ut quí beneficium a bénevolente répudies?
LE. Núllum beneficium ésse duco id, quóm quoi facias nón placet.
Scío ego et sentio ípse quid agam néque mens offició migrat
Néc tuis depéllar dictis quín rumori sérviam.
LU. Quíd ais? nam retinéri nequeo quín dicam ea quae prómeres:
Ítan tandem hanc majóres famam trádiderunt tíbi tui,
Út virtute eorum ánteperta pér flagitium pérderes
Átque honori pósterorum tûorum ut vindex fíeres?
Tíbi paterque avósque facilem fécit et planám viam
Ád quaerundum honórem: tu fecísti ut difficilís foret,
Cúlpa maxume ét desidia tûisque stultis móribus.
Praêoptavisti amórem tuum uti vírtuti praepóneres:
Núnc te hoc pacto crédis posse optégere errata? aha, nón itast.
Cápe sis virtutem ánimo et corde expélle desidiám tuo.
Ín foro operam amícis da, ne in lécto amicae, ut sólitus es.
Átque istum ego agrum tíbi relinqui ób eam rem enixe éxpeto,
Út tibi sit qui té conrigere póssis: ne omnino ínopiam
Cíves objectáre possint tíbi, quos tu inimicós habes.
LE. Ómnia ego istaec quaé tu dixti scío, vel exignávero:
Út rem patriam et glóriam majórum foedarím meum.
Scíbam ut esse mé deceret, fácere non quibám miser:
Íta vi Veneris vínctus, otio áptus in fraudem íncidi:
Ét tibi nunc proinde út mereris hábeo summam grátiam.
LU. Át operam períre meam sic ét te haec corde spérnere.

Pérpeti nequeó: semul me pârum pudere té piget.
Ét postremo, nísi me auscultas átque hoc ut dicó facis,
Túte pone té latebis fácile, ne inveniát te honos:
Ín oculto jacébis, quom te máxume clarúm voles.
Pérnovi equidem, Lésbonice, ingénium tuum ingenuom ád modum:
Scío te sponte nón tuapte errásse, set amorém tibi
Péctus opscurásse: atque ipse amóris teneo omnís vias.
Ítast amor, ballísta ut jacitur: níl sic celerest néque volat:
Átque is mores hóminum moros ét morosos écficit.
Mínus placet quod cónsuadetur: quód dissuadetúr placet.
Quom ínopiast, cupiás: quando ejus cópiast, tum nón velis.
Ílle qui aspéllit, ís conpellit: ílle qui consuadét, votat.
Ínsanumst malum té in hospitium dévorti ad Cupídinem.
Sét te moneo hoc étiam atque etiam ut réputes quid facere éxpetas.
Si ístuc, ut conáre et facis indícium, tuum incendés genus:
Tum ígitur aquae erit tíbi cupido, génus qui restinguás tuum.
Átqui si eris nánctus, proinde ut córde amantes súnt cati,
Né scintillam quîdem relinques, génus qui congliscát tuum.
LE. Fácile inventust: dábitur ignis, tam étsi ab inimicó petas.
Sét tu objurgans me á peccatis rápis deteriorem ín viam.
Mêam sororem tíbi dem suades síne dote. Aha, non cónvenit
Mé qui abusus tántam rem sum pátriam porro in dítiis

Ésse agrumque habére, egere illam aútem, ut merito me óderit.
Númquam erit aliénis gravis qui sûis se concinnát levem.
Sícut dixi fáciam: nollo té jactari díutius.
LU. Tánton meliust té sororis caúsa egestatem éxequi
Átque eum me agrum habére quam te, túa qui toleres moénia?
LE. Nóllo ego mihi te tám prospicere quí meam egestatém leves,
Sét ut inops infámis ne sim: né mi hanc famam díffer-ant
Mé germanam mêam sororem in cóncubinatúm tibi
Síc sine dote dédidisse mágis quam in matrimónium.
Quís me inprobior pérhibeatur ésse? haec famigerátio
Té honestet, me autém conlutitet, sí sine dote dúxeris.
Tíbi sit emoluméntum honoris: míhi quod objectént siet.
LU. Quíd? te dictatórem cénses fóre, si aps te agrum accéperim?
LE. Néque volo neque póstulo neque cénseo: verúm tamen
Ís est honos hominí pudico méminisse officiúm suum.
LU. Scío equidem te animátus ut sis: vídeo, subolet, séntio.
Íd agis ut, ubi adfínitatem intér nos nostram astrínxeris
Átque eum agrum dederís nec quicquam hic tíbi sit qui vitám colas,
Écfugias ex úrbe inanis, prófugus patriam déseras,
Cógnatos, adfínitatem, amícos factis núptiis.
Méa opera hinc protérritum te mêaque avaritia aútument:
Íd me conmissúrum ut patiar fíeri ne animum indúxeris.

ST. Nón enim possum quín exclamem: euge, eúge, Lusitelés, *πάλιν*.
Fácile palmam habés: hic victust: vícit tua comoédia.
Híc agit magis ex árgumento et vérsus meliorés facit.
Étiam ob stultitiám tuam te túeris? multabó mina.
LE. Quí tibi interpellátio aut in cónsilium huc accéssiost?
ST. Êodem pacto quo húc accessi apscéssero. LE. I hac mecúm domum,
Lúsiteles: ibi de ístis rebus plúra fabulábimur.
LU. Níhil ego in oculto ágere soleo: méus ut animust éloquar:
Sí mihi tua sorór, ut ego aequom cénseo, ita nuptúm datur
Síne dote neque tu hínc abituru's, quód erit meum id erít tuum:
Sín aliter animátus es, bene quód agas eveniát tibi:
Égo amicus numquám tibi ero alio pácto: sic senténtiast.
ST. Ábiit hercle ille. Écquid audis, Lúsiteles? ego té volo.
Híc quoque hinc abiit. Stásime, restas sólus: quid ego núnc agam
Nísi uti sarcinám constringam et clúpeum ad dorsum adcómmodem,
Fúlmentas jubeám suppingi sóccis? non sistí potest.
Vídeo caculam mílitarem mé futurum hau lóngius.
Átque aliquem ad regem ín saginam quom érus se conjexít meus,
Crédo ad summos béllatores ácrem—fugitorém fore,
Ét capturum ibi spólia illum qui—méo ero advorsus vénerit.
Égomet quom extemplo árcum et pharetram mi ét sagittas súmpsero,
Cássidem in capút—dormibo plácidule in tabernáculo.

Ád forum ibo: núdius sextus quoí talentum mútuom
Dédi reposcam, ut hábeam mecum quód feram viáticum.

MEGARONIDES. CALLICLES.

ME. Ut míhi rem narras, Cállicles, nulló modo
Pote fíeri prosus quín dos detur vírgini.
CA. Namque hércle honeste fíeri ferme nón potest
Ut eám perpetiar íre in matrimónium
Sine dóte, quom ejus rém penes me habeám domi.
* * * * * * * * *
ME. * * * * * * * *
Paráta dos domíst: nisi expectáre vis
Ut eám sine dote fráter nuptum cónlocet:
Post ádeas tute Phíltonem et dotém dare
Te ei dícas: facere id êjus ob amicitiám patris.
Verum hóc ego vereor ne istaec pollicitátio
Te in crímen populo pónat atque infámiam.
Non témere dicant té benignum vírgini:
Datám tibi dotem ei quám dares ejus á patre:
Ex êa largiri teílli, neque ita ut sít data
Incólumem sistereílli, et detraxe aútument.
Nunc si ópperiri vís adventum Chármidi,
Perlóngumst: huic ducéndi interea apscésserit
Lubído: atqui ea condítio huic vel primáriast.
CA. Eadem ómnia istaec véniunt in mentém mihi.
ME. Vide si hóc utibile mágis atque in rem députas:
Ipsum ádeas Lesbonícum edoctum ut rés se habet.
CA. Ut égo nunc adulescénti thensaurum índicem
Indómito, pleno amóris ac lascíviae?
Minumé, minume hercle véro: nam certó scio,
Locúm quoque illum omnem úbi situmst coméderit.

Quem fódere metuo, sónitum ne ille exaúdiat:
Ne rem ípsam indaget, dótem dare si díxerim.
ME. Quo pácto ergo igitur clám dos deprómí potest?
CA. Dum occásio ei rei réperiatur, ínterim
Ab amíco alicunde mútuom argentúm rogem.
ME. Potin ést ab amico alicúnde exorarí? CA. Potest.
ME. Gerraé: ne tu illut vérbum actutum invéneris:
"Mihí quidem hercle nón est quod dem mútuom."
CA. Mallim hércle ut verum dícant quam ut dent mútuom.
ME. Set víde consilium sí placet. CA. Quid cónsilist?
ME. Scitum, út ego opinor, cónsilium inuení. CA. Quid est?
ME. Homo cónducatur jám aliquis quantúm potis
Ignóta facie, quaé non visitáta sit:
Is homo éxornetur gráphice in peregrinúm modum,
Quasi sít peregrinus. CA. Quíd is scit facere póstea?
ME. Mendácilocum aliquem esse hóminem oportet dé foro,
Falsídicum, confidéntem. CA. Quid tum póstea?
ME. Quasi ád adulescentem á patre ex Seleúcia
Veniát, salutem ei núntiet verbís patris:
Illúm bene gerere rem ét valere et vívere
Et eúm rediturum actútum. Ferat epístulas
Duas: êas nos consignémus, quasi sint á patre.
Illí det alteram, álteram dicát tibi
Dare sése velle. CA. Pérge porro dícere.
ME. Seque aúrum ferre vírgini dotem á patre
Dicát patremque id jússisse aurum tíbi dare.
Tenés jam? CA. Propemodo, átque ausculto pérlubens.
ME. Tum tu ígitur demum id ádulescenti aurúm dabis,
Ubi erít locata vírgo in matrimónium.

CA. Scite hércle sane. ME. Hoc, úbi thensaurum ec-
fóderis,
Suspítionem ab ádulescente amóveris.
Censébit aurum esse á patre adlatúm tibi:
Tu dé thensauro súmes. CA. Satis scite ét probe:
Quamquam hóc me aetatis súcophantarí pudet.
Set epístulas quando ópsignatas ádferet,
Nonne árbitraris túm adulescentem ánuli
Patérni signum nóvisse? ME. Etiam tú taces?
Sescéntae ad eam rem caúsae possunt cónligi:
Eum quem hábuit perdidit, álium post fecít novom.
Jam si ópsignatas nón feret, dici hóc potest
Aput pórtitores êas resignatás sibi
Inspéctasque esse. In hûjus modi negótio
Diém sermone térere segnitiés merast:
Quamvís sermones póssunt longi téxier.
Abi ád thensaurum jám confestim clánculum:
Servós, ancillas ámove: atque audín? CA. Quid est?
ME. Uxórem quoque eampse hánc rem uti celés
face:
Nam pól tacere númquam quicquamst quód queant.
Quid núnc stas? quin tu hinc te ámoves et té moves?
Aperí, deprome inde aúri ad hanc rem quód sat est:
Contínuo operta dénuo: set clánculum,
Sicút praecepi: cúnctos exturba aédibus.
CA. Ita fáciam. ME. At ênim nimis lóngo sermone
útimur:
Diém conficimus, quóm jam properatóst opus.
Nihil ést de signo quód vereare; mé vide.
Lepidást illa causa, ut cónmemoravi, dícere
Aput pórtitores ésse inspectas. Dénique
Diéi tempus nón vides? quid illúm putas
Natúra illa atque ingénio? Jam dudum ébriust.
* * * * * * *
Quiduís probare póterit: tum quod máxumumst,

Adférre, non se pétere hinc dicet. CA. Jám sat est.
ME. Ego sýcophantam jám conduco dé foro
Epístulasque jám consignabó duas
Eumque húc ad adulescéntem meditatúm probe
Mittam. CA. Éo ego ergo igitur íntro ad officiúm meum:
Tu istúc age. ME. Actum réddam nugacíssume.

ACTUS IV.

CHARMIDES.

Sálipotenti et múltipotenti Jóvis fratri et Nerei ét Portumno
Laétus lubens laudés ago gratas grátisque habeo et flúctibus salsis,
Quós penes mei fûit potestas, bônis meis quid foret ét meae vitae,
Quóm suis me ex locís in patriam urbem úsque incolumem réducem faciunt.
Átque tibi ego, Neptúne, ante alios dêos gratis ago atque hábeo summas.
Nám te omnes saevómquê severumque, ávidis moribús conmemorant,
Spúrcuficum, inmanem, íntolerandum, vésanum: ego contra ópera expertus.
Nám pol placidum te ét clementem eo usqué modo ut volui usús sum in alto.
Átque hanc tuam aput hómines gloriam aúribus jam accéperam ante:
Paúperibus te párcere solitum, dítis damnare átque domare.
Ábi, laudo: scis órdine ut aequomst tráctare hómines: hóc dis dignumst:
Sémper mendicís modesti sínt. Secus nobilís aput homines.
Fídus fuisti: infídum esse iterant. Nam ápsque foret te, sát scio in alto
Dístraxissent dísque tulissent sátellites tui míserum foede

Bónaque item omnia úna mecum pássim caeruleós per campos:—
Íta jam quasi canés hau secus circúmstant navem túrbine venti:
Ímbres fluctusque átque procellae infénsae fremere, frángere malum,
Rúere antennas, scíndere vela:—ní pax propitiá foret praesto.
Ápage a me sis: dêhinc jam certumst ótio dare me: sátis partum habeo,
Quíbus aerumnis déluctavi, fílio dum divítias quaero.
Sét quis hic est qui in pláteam ingreditur cúm novo ornatú specieque?
Pól quamquam domi cúpio opperiar: quam híc rem agat, semul ánimum advortam.

SYCOPHANTA. CHARMIDES.

SY. Huíc ego die nomén Trinummo fácio: nam ego operám meam
Tríbus nummis hodié locavi ad ártis nugatórias.
Ádvenio ex Seleúcia, Macédonia, Asia atque Árabia,
Quás ego neque oculís neque pedibus úmquam usurpaví meis.
Víden egestas quíd negoti dát homini miseró male?
Quía ego nunc subigór trium nummum caúsa ut has epístulas
Dícam ab eo homine me áccepisse, quem égo qui sit homo néscio

Néque novi neque nátus necne is fúerit id solidé scio.
CH. Pól hic quidem fungíno generest: cápite se totúm tegit.
Íllurica faciés videtur hóminis: eo ornatu ádvenit.
SY. Ílle qui me condúxit, ubi condúxit, abduxít domum:
Quaé voluit mihi díxit, docuit ét praemonstravít prius,
Quó modo quicque agerém. Nunc adeo síquid ego addidero ámplius,
Êo conductor mélius de me núgas conciliáverit.
Ílle uti me exornávit, ita sum ornátus: argentum hóc facit.
Ípse ornamenta á chorago haec súmpsit suo perículo:
Núnc ego si potero órnamentis hóminem circumdúcere,
Dábo operam ut me ipsúm plane esse sýcophantam séntiat.
CH. Quó magis specto, mínus placet mi ea hóminis facies: míra sunt
Ni íllic homost aut dórmitator aút sector zonárius.
Lóca contemplat, círcumspectat sése atque aedis nóscitat:
Crédo edepol quo móx furatum véniat speculatúr loca.
Mágis lubidost ópservare quíd agat: ei rei operám dabo.
SY. Hás regiones démonstravit míhi ille conductór meus:
Áput illas aedís sistendae míhi sunt sycophántiae.
Fôris pultabo. CH. Ad nóstras aedis híc quidem habet rectám viam:
Hércle opinor mi ádvenienti hac nóctu agitandumst vígilias.
SY. Áperite hoc, aperíte. Heus, ecqui his fóribus tutelám gerit?
CH. Quíd, adulescens, quaéris? quid vis? quíd istas pultas? SY. Heús, senex,

Lésbonicum hic ádulescentem quaéro, in his regióni bus
Úbi habitet, et item álterum ad istanc cápitis albitúdinem,
Cálliclem quem aibát vocari qui hás mihi dedit epístulas.
CH. Mêum gnatum hic quidem Lésbonicum quaérit et amicúm meum
Quoí ego liberósque bonaque cónmendavi Cálliclem.
SY. Fác me si scis cértiorem, hisce hómines ubi habi tént, pater.
CH. Quíd eos quaeris? aút quis es? aut únde's? aut unde ádvenis?
SY. Cénsus quom sum, júratori récte rationém dedi.
CH. * * * * * * *
SY. Múlta semul rogás: nescio quid éxpediam potíssumum.
Si únumquidquid síngillatim et plácide percontábere,
Ét meum nomen ét mea facta et ítinera ego faxó scias.
CH. Fáciam ita ut vis: ágedum, nomen prímum memora tûum mihi.
SY. Mágnum facinus íncipissis pétere. CH. Quid ita? SY. Quía, pater,
Si ánte lucem ire hércle occupias á meo primo nómine,
Cóncubium sit nóctis prius quam ad póstremum pervéneris.
CH. Ópus factost viático ad tuum nómen, ut tu praédicas.
SY. Ést minusculum álterum quasi vésculum vinárium.
CH. Quíd id est tibi nomén, adulescens? SY. Páx, id est nomén mihi:
Hóc cotidiánumst. CH. Edepol nómen nugatórium:
Quási dicas, siquíd crediderim tíbi, pax periisse ílico.
Híc homo solide sýcophantast. Quíd ais tu, adulescéns? SY. Quid est?

CH. Éloquere, isti tíbi quid homines débent quos tu quaéritas?
SY. Páter istius ádulescentis dédit has duas mi epístulas,
Lésbonici: is míst amicus. CH. Téneo hunc manufestárium:
Mé sibi epistulás dedisse dícit. Ludam hominém probe.
SY. Íta ut occepi, si ánimum advortas, dícam. CH. Dabo operám tibi.
SY. Hánc me jussit Lésbonico dáre suo gnato epístulam
Ét item hanc alterám suo amico Cállicli jussít dare.
CH. Míhi quoque edepol, quom híc nugatur, cóntra nugarí lubet.
Úbi ipse erat? SY. Bene rém gerebat. CH. Érgo ubi? SY. In Seleúcia.
CH. * * * * * * *
Áb ipsone istas áccepisti? SY. E mánibus dêdit mi ipse ín manus.
CH. Quá faciest homó? SY. Sesquipede quídamst quam tu lóngior.
CH. Haéret haec res, sí quidem ego apsens súm quam praesens lóngior.
Nóvistine hominém? SY. Ridicule rógitas, quicum uná cibum
Cápere soleo. CH. Quíd est ei nomen? SY. Quód edepol hominí probo.
CH. Lúbet audire. SY. Illi édepol—illi—ílli—vae miseró mihi.
CH. Quíd est negóti? SY. Dévoravi nómen inprudéns modo.
CH. Nón placet qui amícos intra déntis conclusós habet.
SY. Átqui etiam modo vórsabatur míhi in labris primóribus.

CH. Témperi huic hodie ánteveni. SY. Téneor manufestó miser.
CH. Jám reconmentátu's nomen? SY. Dêum me hercle atque hominúm pudet.
CH. Víde modo hominem ut nóris. SY. Tamquam mé: set fieri istúc solet:
Quód in manu teneás atque oculis vídeas, id desíderes.
Líteris recónminiscar: C ést principium nómini.
CH. Cállias? SY. Non ést. CH. Callippus? SY. Nón est. CH. Callidémides?
SY. Nón est. CH. Callinícus? SY. Non est. CH. Án Callimachus? SY. Níl agis:
Néque adeo edepol flócci facio, quándo egomet meminí mihi.
CH. Át enim multi Lésbonici súnt hic: nisi nomén patris
Díces, non possum ístos monstrare hómines quos tu quaéritas.
Quód ad exemplumst? cónjectura sí reperire póssumus.
SY. Ád hoc exemplumst: Chár. CH. Chares? an Cháricles? numne Chármides?
SY. Ém, istic erit: qui istúm di perdant. CH. Díxi ego jam dudúm tibi:
* * * * * * *
Béne te potius dícere aequomst hómini amico quám male.
SY. Sátin inter labra átque dentis látuit vir minumí preti?
CH. Né male loquere apsénti amico. SY. Quíd ille ergo ignavíssumus
Látitabat mihi? CH. Si áppellasses, réspondisset nómini.
Sét ubi ipsest? SY. Pol illúm reliqui ad Rhádamam in Cecropia ínsula.
CH. * * * * * * *

Quí homost me insipiéntior qui ipse égomet ubi sim quaéritem?
Sét nil discondúcit huic rei. Quíd ais? quid hoc quod té rogo?
Quós locos adísti? SY. Nimium mírimodis mirábilis.
CH. Lúbet audire, nísi molestumst. SY. Quín discupio dícere.
Ómnium primum in Póntum advecti ad Árabiam terrám sumus.
CH. Eho,
Án etiam in Ponto Árabiast? SY. Est: nón illa ubi tus gígnitur,
Sét ubi apsinthiúm fit ac cuníla gallinácea.
CH. Nímium graphicum hunc núgatorem. Sét ego sum insipiéntior,
Qui égomet unde rédeam hunc rogitem, quae égo sciam atque hic nésciat:
Nísi quia lubet éxperiri quo évasurust dénique.
Sét quid ais? quo inde ísti porro? SY. Si ánimum advortes, éloquar:
Ád caput amnis quí de caelo exóritur sub solió Jovis.
CH. Súb solio Jovís? SY. Ita dico. CH. E caélo? SY. Atque e medió quidem.
CH. Eho,
Án etiam in caelum éscendisti? SY. Immo hóriola advectí sumus
Úsque aqua advorsá per amnem. CH. An tu étiam vidistí Jovem?
SY. Éum alii di isse ád villam aibant sérvis depromptúm cibum.
Dêinde porro. . . CH. Dêinde porro nóllo quicquam praédices.
SY. Táceo ego hercle, sí molestumst. CH. Nám pudicum néminem
Praédicare opórtet qui aps terra ád caelum pervénerit.

SY. Dímittam, ut te vélle video. Sét monstra hosce hominés mihi
Quós ego quaero, quíbus me oportet hás deferre epístulas.
CH. Quíd ais? tu nunc sí forte eumpse Chármidem conspéxeris
Íllum quem tibi istás dedisse cónmemoras epístulas,
Nórisne hominem? SY. Né tu me edepol árbitrare béluam,
Quí quidem non novísse possim quícum aetatem exégerim.
Án ille tam esset stúltus mihi qui mílle nummum créderet
Phílippum, quod me aurúm deferre jússit ad gnatúm suum
Átque ad amicum Cálliclem, quoi rem âibat mandasse híc suam?
Míhin concrederét, ni me ille et égo illum novissem ádprobe?
CH. Ênimvero ego nunc sýcophantae huic sýcophantarí volo,
Si húnc possum illo mílle nummum Phílippum circumdúcere,
Quód sibi me dedísse dixit. Quem égo qui sit homo néscio
Néque oculis ante húnc diem umquam vídi, eine aurum créderem?
Quoí, si capitis rés sit, nummum úmquam credam plúmbeum.
Ádgrediundust híc homo mi astu. Heus, Páx, te tribus verbís volo.
SY. Vél trecentis. CH. Háben tu id aurum, quód accepsti a Chármide?
SY. Átque etiam Philippúm, numeratum illíus in mensá manu,

Mílle nummum. CH. Némpe ab ipso id áccepisti Chármide?
SY. Mírum quin ab avo êjus aut proavo accíperem, qui sunt mórtui.
CH. Ádulescens, cēdodum ístuc aurum míhi. SY. Quod ego dem aurúm tibi?
CH. Quód te a me accepísse fassu's. SY. Áps te accepisse? CH. Íta loquor.
SY. Quís tu homo's? CH. Qui mílle nummum tíbi dedi ego sum Chármides.
SY. Néque edepol tu is és neque hodie is úmquam eris, auro huíc quidem.
Ábi sis, nugatór: nugari núgatori póstulas.
CH. Chármides ego súm. SY. Nequiquam herclé's: nam nihil aurí ferò.
Nímis argute me óbrepsisti in êapse occasiúncula:
Póstquam ego me aurum férre dixi, póst tu factu's Chármides:
Príus non tu is eras quam aúri feci méntionem. Níl agis:
Prôin tute itidem ut chármidatu's, rúsum te dechármida.
CH. Quís ego sum igitur, sí quidem is non sum quí sum? SY. Quid id ad me áttinet?
Dúm ille ne sis quem égo esse nollo, sís mea causa quí lubet.
Príus non is eras quí eras: nunc is fáctu's qui tum nón eras.
CH. Áge siquid agis. SY. Quíd ego agam? CH. Aurum rédde. SY. Dormitás, senex.
CH. Fássu's Charmidém dedisse aurúm tibi. SY. Scriptúm quidem.
CH. Próperas an non própere abire actútum ab his regiónibus,
Dórmitator, príus quam ego hic te júbeo mulcarí male?

SY. Quam ób rem? CH. Quia illum quem éméntitu's
ís ego sum ipsus Chármides,
Quém tibi epistulás dedisse aiébas. SY. Eho, quaeso
án tu is es?
CH. Ís enimvero sum. SY. Âin tu tandem? is ípsus-
ne's? CH. Aio. SY. Ípsus es?
CH. Ípsus, inquam, Chármides sum. SY. Ergo ípsus-
ne's? CH. Ipsíssumus.
Ábin hinc ab oculís? SY. Enimvero séro quoniam
huc ádvenis,
Vápulabis meo árbitratu ét novorum aedílium.
CH. Át etiam maledícis? SY. Immo, sálvos quando
quidem ádvenis,
Dí me perdant sí te flocci fácio an periissés prius.
Égo ob hanc operam argéntum accepi: té macto infor-
túnio.
Céterum qui sís, qui non sis, flóccum non intérduim.
Íbo ad illum, renúntiabo, quí mihi tris nummós dedit,
Út sciat se pérdidisse. Ego ábeo. Male vive ét vale:
Quí di te omnes ádvenientem péregre perdant, Chár-
mides.

CH. Postquam ílle hinc abiit, póst loquendi líbere
Vidétur tempus vénisse atque occásio.
Jam dúdum meum ille péctus pungit áculeus,
Quid illí negoti fúerit ante aedís meas.
Nam epístulae illae míhi concenturiánt metum
In córde et illut mílle nummum, quám rem agat.
Numquam édepol temere tínnit tintinnábulum:
Nisi qui íllut tractat aút movet, mutúmst, tacet.
Set quís hic est qui huc in pláteam cursuram íncipit?
Lubet ópservare quíd agat: huc concéssero.

STASIMUS. CHARMIDES.

ST. Stásime, fac te própere celerem, récipe te ad dominúm domum,
Né subito metus éxoriatur scápulis stultitiá tua.
Ádde gradum, adproperá: jam dudum fáctumst quom abistí domo.
Cáve sis tibi ne búbuli in te cóttabi crebrí crepent,
Si áberis ab eri quaéstione: né destiteris cúrrere.
Écce hominem te, Stásime, nihili: sátin in thermopólio
Cóndalium es oblítus, postquam thérmopotasti gúttu-rem?
Récipe te et recúrre petere ré recenti. CH. Huic, quísquis est,
Gúrguliost exércitor, is hóminem hunc cursurám docet.
ST. Quíd, homo nihili, nón pudet te? tríbusne te poté-riis
Mémoriae esse oblítum? an vero, quía tu cum frugi hó-minibus
Íbi bibisti, qui áb alieno fácile cohiberént manus,
Ínter eosne hominés condalium té redipisci póstulas?
Chíruchus fuit, Cérconicus, Crímnus, Cricolabus, Cólla-bus,
Cóllicrepidae, crúricrepidae, férriteri, mastígiae:
Quórum hercle unus súrpuerit currénti cursorí solum.
CH. Íta me di ament, gráphicum furem. ST. Quíd ego quod periít petam?
Nísi etiam labórem ad damnum ádponam epithecam ínsuper.
Quín tu quod periít perisse dúcis? cape vorsóriam:
Récipe te ad erum. CH. Nón fugitivost híc homo: conmeminít domi.
ST. Útinam veteres véterum mores, véteres parsimó-niae
Pótius in majóre honore hic éssent quam morés mali.

CH. Di ínmortales, básilica hic quidem fácinora inceptát loqui:
Vétera quaerit, vétera amare hunc móre majorúm scias.
ST. Nám nunc mores níhili faciunt quód licet nisi quód lubet.
Ámbitio jam móre sanctast, líberast a légibus:
Scúta jacere fúgereque hostis móre habent licéntiam:
Pétere honorem pró flagitio móre fit. CH. Morem ínprobum.
ST. Strénuos nunc praéterire móre fit. CH. Nequám quidem.
ST. Móres leges pérduxerunt jám in potestatém suam,
Mágis quis sunt obnóxiosae quám parentes líberis.
Êae misere etiam ad párietem sunt fíxae clavis férreis,
Úbi malos morés adfigi nímio fuerat aéquius.
CH. Lúbet adire atque áppellare hunc: vérum ausculto pérlubens
Ét metuo, si cónpellabo, ne áliam rem occupiát loqui.
ST. Néque istis quicquam lége sanctumst: léges mori sérviunt,
Móres autem ráperе properant quá sacrum qua púplicum.
CH. Hércle istis malám rem magnam móribus dignúmst dari.
ST. Nón hoc puplice ánimum advorti: nam íd genus hominum hóminibus
Únivorsis ést advorsum atque ómni populo mále facit.
Mále fidem servándo illis quoque ábrogant etiám fidem,
Quí nil meriti: quíppe eorum ex ingénio ingenium horúm probant.
Síquoi mutuóm quid dederis, fít pro proprio pérditum:
Quóm repetas, inimícum amicum invénias benefactó tuo.

* * * * * * * * * *

Máge si exigere occúpias, duarum rérum exoritur óptio:
Vél illut quod credíderis perdas vél illum amicum amíseris.
Hóc qui venerít mi in mentem? ré conmonitus súm modo.
CH. Méus est hic quidem Stásimus servos. ST. Nam égo talentum mútuom
Quoí dederam, talénto inimicum mi émi, amicum véndidi.
Sét ego sum insipiéntior qui rébus curem púplicis
Pótius quam, id quod próxumumst, meo térgo tutelám geram:
Éo domum. CH. Heus tu, asta ílico: audi, heús tu. ST. Non sto. CH. Té volo.
ST. Quíd, si egomet te vélle nollo? CH. Ah nímium, Stasime, saéviter.
ST. Émere meliust quoi ímperes. CH. Pol ego émi atque argentúm dedi:
Sét si non dicto aúdiens est, quíd ago? ST. Da magnúm malum.
CH. Béne mones: ita fácere certumst. ST. Nísi quidem es obnóxius.
CH. Sí bonust, obnóxius sum: sín secust, faciam út mones.
ST. Quíd id ad me attinét bonisne sérvis tu utare án malis?
CH. Quía boni malíque in ea re párs tibist. ST. Partem álteram
Tíbi permitto, illam álteram aput me quód bonist adpónito.
CH. Sí eris meritus, fíet. Respice húc ad me: ego sum Chármides.
ST. Hém, quis est qui méntionem homo hóminis fecit óptumi?

CH. Ípsus homo optumúst. ST. Mare, terra, caélum, di, vostrám fidem,
Sátin ego oculis pláne video? éstne hic an non ést? is est.
Cérte is est, is ést profecto. O mí ere exoptatíssume,
Sálve. CH. Salve, Stásime. ST. Salvom té. . . CH. Scio et credó tibi.
Sét omitte alia: hoc míhi responde: líberi quid agúnt mei
Quós reliqui hic fílium atque fíliam? ST. Vivónt valent.
CH. Némpe uterque? ST. Utérque. CH. Di me sálvom et servatúm volunt.
Cétera intus ótiose pércontabor quaé volo:
Êamus intro: séquere. ST. Quonam té agis? CH. Quonam nísi domum?
ST. Hícine nos habitáre censes? CH. Úbinam ego alibi cénseam?
ST. Jám. . . CH. Quid jam? ST. Non súnt nostrae aedes ístaec. CH. Quid ego ex te aúdio?
ST. Véndidit tuus gnátus aedis. CH. Périi. ST. Praesentáriis
Árgenti minís numeratis. CH. Quót? ST. Quadraginta. CH. Óccidi.
Quís eas emit? ST. Cállicles, quoi tûam rem conmendáveras:
Ís habitatum huc cónmigravit nósque exturbavít foras.
CH. Úbi nunc filiús meus habitat? ST. Híc in hoc postículo.
CH. Mále disperii. ST. Crédidi aegre tíbi id, ubi audissés, fore.
CH. Égo miser summís periclis súm per maria máxuma
Véctus, capitalí periclo pér praedones plúrumos
Mé servavi, sálvos redii: núnc hic disperií miser

Própter eosdem quórum causa fui hác aetate exércitus:
Ádimit animam mi aégritudo: Stásime, tene me. ST. Vísne aquam
Tíbi petam? CH. Res quom ánimam agebat, túm esse offusam opórtuit.

CALLICLES. CHARMIDES. STASIMUS.

CA. Quid hoc híc clamoris aúdio ante aedís meas?
CH. O Cállicles, O Cállicles, O Cállicles,
Qualíne amico méa conmendaví bona?
CA. Probo ét fideli et fído et cum magná fide:
Et sálve et salvom te ádvenisse gaúdeo.
* * * * * * * * *
* * * * * * * *
* * * * * * * * *
CH. Credo, ómnia istaec sí ita sunt ut praédicas.
Set quís istest tuus ornátus? CA. Ego dicám tibi:
Thensaúrum ecfodiebam íntus dotem fíliae
Tuae quaé daretur. Sét intus narrabó tibi
Et hóc et alia: séquere. CH. Stasime. ST. Hem.
CH. Strénue
Curre ín Piraeum atque únum curriculúm face.
Vidébis jam illic návem qua advectí sumus.
Jubéto Sagariónem quae imperáverim
Curáre ut ecferántur, et tu itó semul.
Solútumst portitóri jam portórium.
ST. Nihil ést morae. CH. Cito ámbula: actutúm redi.
ST. Illíc sum atque hic sum. CA. Séquere tu hac me intró. CH. Sequor.

ST. Hic méo ero amicus sólus firmus réstitit
Neque démutavit ánimum de firmá fide,
Quamquám labores múltos ob rem et líberos
Apséntis mei eri eum égo cepisse cénseo.
Set hic únus, ut ego súspicor, servát fidem.

ACTUS V.

LUSITELES.

Hic homóst omnium hominum praécipuos,
Voluptátibus gaudiisque ántepotens.
Ita cómmoda quae cupio eveniunt,
Quod agó subit, adsecué sequitur:
Ita gaúdiis gaudium súppeditat.
Módo me Stasimus Lésbonici sérvos convenit domi:
Ís mihi dixit súum erum peregre huc ádvenisse Chármidem.
Núnc mi is propere cónveniundust, út quae cum ejus fílio
Égi ei rei patér sit fundus pótior. Eo ego: sét fores
Haé sonitu suó moram mihi óbjiciunt incómmode.

CHARMIDES. CALLICLES. LUSITELES.

CH. Néque fuit neque erít neque esse usquam hóminem terrarum árbitror,
Quôjus fides fidélitasque amícum erga aequiperét tuam:
Nam éxaedificavísset me ex hisce aédibus, apsque té foret.
CA. Síquid amicum ergá bene feci aut cónsului fidéliter,
Nón videor meruísse laudem, cúlpa caruisse árbitror.
Nám beneficium hómini proprium quód datur, prosúm perit:

Quód datum utendúmst, repetundi id cópiast, quandó velis.
CH. Ést ita ut tu dícis. Set ego hoc néqueo mirarí satis
Êum sororem déspondisse suam ín tam fortem fámiliam.
CA. Lúsiteli quidém Philtonis fílio. LU. Enim me nóminat.
CH. Fámiliam optumam óccupavit. LU. Quíd ego cesso hos cónloqui?
Sét maneam etiam, opínor: namque hoc cómmodum ordiṭúr loqui.

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CH. Váh. CA. Quid est? CH. Oblítus intus dúdum tibi sum dícere:
Módo mi advenientí nugator quídam occessit óbviam,
Nímis pergraphicus sýcophanta. Is mílle nummum se aúreum
Mêo datu tibi férre et gnato Lésbonico aibát meo:
Quem égo nec qui esset nóram neque eum ante úsquam conspexí prius.
Sét quid rides? CA. Meo ádlegatu vénit, quasi qui aurúm mihi.
Férret aps te quód darem tuae gnátae dotem: ut fílius
Túus, quando illi a mé darem, esse adlátum id aps te créderet
Neú qui rem ipsam pósset intellégere, thensaurúm tuum
Mé penes esse, atque á me lege pópuli patrium pósceret.
CH. Scíte edepol. CA. Megarónides conmúnis hoc meus ét tuus.
Bénevolens conméntust. CH. Quin conlaúdo consilium ét probo.
LU. Quíd ego ineptus, dúm sermonem véreor interrúmpere,

Sólus sto nec quód conatus sum ágere ago? homines cónloquar.
CH. Quís hic est qui huc ad nós incedit? LU. Chármídem socerúm suum
Lúsiteles salútat. CH. Di dent tíbi, Lusiteles, quaé velis.
CA. Nón ego sum salúte dignus? LU. Ímmo salve, Cállicles.
Húnc priorem aequómst me habere: túnica propior pálliost.
CA. Dêos deasque vólo consilia vóstra recte vórtere.
CH. Fíliam meam tíbi desponsam esse aúdio. LU. Nisi tú nevis.
CH. Immo hau nollo. LU. Spónden tu ergo tûam gnatam uxorém mihi?
CH. Spóndeo et mille aúri Philippum dótis. LU. Dotem níl moror.
CH. Si ílla tibi placét, placenda dós quoquest quam dát tibi.
Póstremo quod vis non duces, nísi illut quod non vís feres.
CA. Jús hic orat. LU. Ímpetrabit te ádvocato atque árbitro.
Ístac lege fíliam tuam spónden mi uxorém dari?
CH. Spóndeo. CA. Et ego spóndeo itidem. LU. O sálvete adfinés mei.
CH. Átque edepol sunt rés quas propter tíbi tamen suscénsui.
LU. Quíd ego feci? CH. Mêum corrumpi quía perpessu's fílium.
LU. Si íd mea voluntáte factumst, ést quod mihi suscénseas.

* * * * * * * * *

Sét sine me hoc aps te ímpetrare quód volo. CH. Quid id ést? LU. Scies:

Síquid stulte fécit, ut ea míssa facias ómnia.
Quíd cassas capút? CH. Cruciatur cór mi et metuo.
LU. Quídnam id est?
CH. Quóm ille itast ut eum ésse nollo, id crúcior: metuo, sí tibi
Dénegem quod me óras, ne me léviorem erga té putes.
Nón gravabor: fáciam ita ut vis. LU. Próbus es: eo ut illum évocem.
CH. Míserumst male promérita ut merita sínt si ulcisci nón licet.
LU. Áperite hoc, aperíte propere et Lésbonicum, sí domist,
Évocate: ita súbitumst propere quód eum conventúm volo.

Lesbonicus. Lusiteles. Charmides. Callicles.

LE. Quís homo tam tumúltuoso sónitu me exivít foras?
LU. Bénevolens tuus átque amicust. LE. Sátine salvae? díc mihi.
LU. Récte: tuum patrém redisse sálvom peregre gaúdeo.
LE. Quís id ait? LU. Ego. LE. Tún vidisti? LU. Et túte item videás licet.
LE. Ó pater, patér mi, salve. CH. Sálve multum, gnáte mi.
LE. Síquid tibi, patér, laboris. . . CH. Níhil evenit, né time:
Béne re gesta sálvos redeo. Sí tu modo frugi ésse vis,
Haéc tibi pactast Cállicletis fília. LE. Ego ducám, pater,
Ét eam et siquam aliám jubebis. CH. Quámquam tibi suscénsui,

Míseria una uní quidem hominist ádfatim. CA. Immo huíc parumst:
Nám si pro peccátis centum dúcat uxorés, parumst.
LE. Át jam posthac témperabo. CH. Dícis, si faciés modo.
LU. Númquid causaest quín uxorem crás domum ducam? CH. Óptumumst.
Tú in perendinúm paratus sís ut ducas. CANTOR. Plaúdite.

T. MACCI PLAUTI

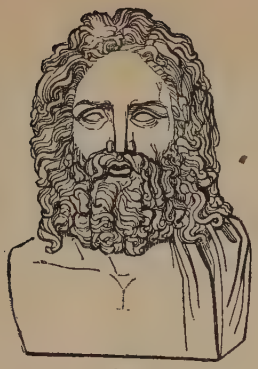
RUDENS.

ARGUMENTUM.

Retí piscator vídulum extraxít mari,
Ubi eránt erilis fíliae crepúndia,
Dominum ád lenonem quaé subrepta vénerat.
Ea sûipte inprudens ín clientelám patris
Naufrágio ejecta dévenit: cognóscitur
Suóque amico Plésidippo júngitur.

PERSONAE.

ARCTURUS PROLOGUS
SCEPARNIO SERVOS
PLESIDIPPUS ADULESCENS
DAEMONES SENEX
PALAESTRA MULIER
AMPELISCA MULIER
PTOLEMOCRATIA SACERDOS
PISCATORES
TRACHALIO SERVOS
LABRAX LENO
CHARMIDES SENEX
LORARII
GRIPUS PISCATOR
CANTOR



Jove.

PROLOGUS.

ARCTURUS.

Qui géntis omnis máriaque et terrás movet,
Ejús sum civis cívitate caélitum.
Ita sum út videtis spléndens stella cándida,
Signúm quod semper témpore exoritúr suo
Hic átque in caelo. Nómen Arcturóst mihi.
Noctú sum in caelo clárus atque intér deos,
Intér mortalis ámbulans intérdius.
Et ália signa dé caelo ad terram áccidunt:
Quist ímperator dívom atque hominum Júppiter,
Is nós per gentis híc alium alia dísparat,
Hominúm qui facta, móres, pietatem ét fidem
Noscámus, ut quemque ádjuvet opuléntia.
Qui fálsas litis fálsis testimóniis
Petúnt quique in jure ábjurant pecúniam,
Eorúm referimus nómina excripta ád Jovem.
Cotídie ille scít quis hic quaerát malum.
Qui hic lítem apisci póstulant perjúrio
Malí, res falsas qui ímpetrant aput júdicem,
Iterum ílle eam rem júdicatam júdicat:

Majóre multa múltat quam litem aúferunt.
Bonós in aliis tábulis excriptós habet.
Atque hóc scelesti illi ín animum inducúnt suum,
Jovem sé placare pósse donis, hóstiis:
Et óperam et sumptum pérdunt. Id eo fít, quia:
Nihil éi acceptumst á perjuris súpplici.
Facílius siqui píus est a dis súpplicans
Quam quí scelestust ínveniet veniám sibi.
Idcírco moneo vós ego hoc, qui estís boni
Quique aétatem agitis cúm pietate et cúm fide:
Retinéte porro, póst factum ut laetémini.
Nunc, húc qua causa véni, argumentum éloquar.
Primúmdum huic esse nómen urbi Díphilus
Cyrénas voluit. Íllic habitat Daémones
In agro átque villa próxuma proptér mare,
Senex qui húc Athenis éxul venit, haú malus.
Neque is ádeo propter málitiam patriá caret,
Set dum álios servat, se ínpedivit ínterim:
Rem béne paratam cómitate pérdidit.
Huic fília olim vírgo periit párvola:
Eam dé praedone vír mercatur péssumus:
Is eam húc Cyrenas léno advexit vírginem.
Aduléscens quidam cívis hujus Átticus
Eam vídit ire e lúdo fidicinó domum.
Amáre occepit: ád lenonem dévenit,
Minís triginta síbi puellam déstinat
Datque árrabonem et júrejurando ádligat.
Is léno, ut se aequomst, flócci non fecít fidem
Neque quód juratus ádulescenti díxerat.
Erát ei hospes pár sui, Siculús senex
Sceléstus Agrigentínus, urbis próditor:
Is illíus laudare ínfit formam vírginis
Et áliarum itidem quae êjus erant muliérculae.
Infít lenoni suádere, ut secúm semul
Eat ín Siciliam: ibi ésse homines voluptários

Dicít: ibi eum potésse fieri dívitem.
Ibi ésse quaestum máxumum meretrícibus.
Persuádet. Navis clánculum condúcitur.
Quidquíd erat, noctu in návem conportát domo
Leno: ádulescenti, quí puellam ab eo émerat,
Ait sése Veneri vélle votum sólvere
(Id híc est fanum Véneris) et eo ad prándium
Vocávit adulescéntem huc. Ipse hinc ílico
Navém conscendit, ávehit meretrículas.
Aduléscenti alii nárrant ut res gésta sit: [venit,
Lenónem abisse. Ad pórtum quom adulescéns
Illórum navis lónge in altum apscésserat.
Ego quóniam video vírginem asportárier,
Tetuli ét auxilium et lénoni exitiúm semul:
Increpui hibernum et flúctus movi máritumos.
Nam sígnum Arcturus ómnium sum acérrumum:
Veheméns sum exoriens, quom óccido veheméntior.
Nunc ámbo in saxo, léno atque ejus hospés, semul
Sedént ejecti: návis confractást eis.
Illa aútem virgo atque áltera itidem ancíllula
De návi timidae désuluerunt ín scapham.
Nunc êas ab saxo flúctus ad terrám ferunt,
Ad víllam illius, éxul qui ibi habitát senex,
Quojus déturbavit véntus tectum et tégulas.
Et sérvos illic est éjus qui egreditúr foras.
Aduléscens huc jam advéniet, quem vidébitis,
Qui illám mercatust de lenone vírginem.
Valéte, ut hostes vóstri diffidánt sibi.

ACTUS I.

SCEPARNIO. PLESIDIPPUS (CUM TRIBUS ADULESCENTIBUS). DAEMONES.

SC. Pro di ínmortales, témpestatem quôjus modi
Neptúnus nobis nócte hac misit próxuma.
Detéxit ventus víllam: quid verbís opust?
Non véntus fuit, verum Álcumena Eurípidi:
Ita omnís de tecto déturbavit tégulas:
Inlústriores fécit fenstrasque índidit.
PL. Et vós a vostris ábduxi negótiis
Neque íd processit, quá vos duxi grátia:
Nequívi ad portum lénonem prehéndere.
Set mêa desidia spém deserere nólui:
Eo vós, amici, détinui diútius.
Nunc húc ad Veneris fánum venio vísere,
Ubi rém divinam sé facturum díxerat.
SC. Si sápiam, hoc quod me mántat concinném lutum.
PL. Prope me híc nescio quis lóquitur. DÆ. Heus, Scepárnio.
SC. Qui nóminat me? DÆ. Quí pro te argentúm dedit.
SC. Quasi mé tuum esse sérvom dicas, Daémones.
DÆ. Luto úsust multo, múltam terram cónfode.

Villam íntegundam intéllego totám mihi:
Nam nũnc perlucet éa quam cribrum crébrius.
PL. Patér, salveto tu ámboque adeo. DÆ. Sálvos sis.
SC. Set utrúm tu masne an fémina's, qui illúm patrem
Vocés? PL. Vir sum equidem. DÆ. Quaére, vir, porró patrem:
Ego fíliolam olim unam hábui, eam unam pérdidi.
Viríle secus numquam úllum ego habui. PL. At dí dabunt.
SC. Hem, tíbi quidem hercle, quísquis es, magnúm malum,
Qui orátione hic óccupatos óccupes.
PL. Istícine vos habitátis? SC. Quid tu id quaéritas?
An quó furatum vénias vestigás loca?
PL. Pecúliosum esse áddecet servom ádprobe,
Quem eró praesente hau praétereat orátio,
Aut qui ínclementer dícat homini líbero.
SC. Et ínpudicum et ínpudentem hominem áddecet,
Moléstum ultro advenire ad alienám domum,
Quoi débeatur níl. DÆ. Tace, Scepárnio.
Quid opúst, adulescens? PL. Ístic infortúnium,
Qui praéfestinet úbi erus adsit praéloqui.
Set nísi molestumst, paúcis percontárier
Volo ego éx te. DÆ. Dabitur ópera, atque in negótio.
SC. Quin tu ín paludem is éxicasque harúndinem,
Qui pértegamus víllam, dum sudúmst. DÆ. Tace.
Tu síquid opus est díce. PL. Dic quod té rogo:
Ecquém tu hic hominem críspum, incanum víderis,
Malúm, perjurum, pálpatorem. DÆ. Plúrumos:
Nam própter ejus modi égo viros vivó miser.

PL. Hic díco, in fanum Véneris qui muliérculas
Duas sécum adduxit quíque adornarít sibi
Ut rém divinam fáciat, aut hodie aút heri.
DÆ. Non hércle, adulescens, jam hós dies conplúsculos
Quemquam ístic vidi sácruficare: néque potest
Clam mé esse, siqui sácruficat. Sempér petunt
Aquam hínc aut ignem aut váscula aut cultrum aút veru
Aut aúlam extarem aut áliquid: quid verbís opust?
Venerí paravi vása et puteum, nón mihi.
Nunc íntervallum jam hós dies multós fuit.
PL. Ut vérba praehibes, mé perisse praédicas.
DÆ. Meá quidem hercle caúsa salvos sís licet.
SC. Heus tú, qui fana véntris causa círcumis,
Jubére meliust prándium ornarí domi.
Fortásse tu huc vocátus es ad prándium:
Ille quí vocavit, núllus venit? PL. Ád modum.
SC. Nullúmst periclum te hínc ire inpransúm domum.
Cererém te meliust quám Venerem sectárier:
Amóri haec curat, trítico curát Ceres.
PL. Delúdificavit mé ille homo indignís modis.
DÆ. Pro di ínmortales, quíd illuc est, Scepárnio,
Hominúm secundum lítus? SC. Ut mea opíniost,
Proptér viam illi súnt vocati ad prándium.
DÆ. Qui? SC. Quía post cenam, crédo, laverúnt heri:
Confrácta navis ín marist illís. DÆ. Itast.
SC. At hércle nobis vílla in terra et tégulae.
DÆ. Hui,
Homúnculi quanti éstis: ejecti út natant.
PL. Ubi súnt ei homines, ópsecro? DÆ. Hac ad déxteram:

Vidén secundum lítus? PL. Video: séquimini.
Utinam ís sit quem ego quaéro, vir sacérrumus.
Valéte. SC. Si non móneas, nosmet méminimus.
Set ó Palaemon, sáncte Neptuní comes,
Quique Hérculis sociénnus esse díceris [liérculas
Quod fácinus video? DÆ. Quíd vides? SC. Mu-
Videó sedentis ín scapha solás duas.
Ut ádflictantur míserae. Euge, euge, pérbene,
Ab sáxo avortit flúctus ad litús scapham.
Nequé gubernator úmquam potuit réctius.
Non vídisse undas mé majores cénseo.
Salvaé sunt, si illos flúctus devitáverint.
Nunc núnc periculúmst: ejecit álteram.
Viden álteram illam ut flúctus ejecít foras?
At ín vadost: jam fácile enabit. Eúgepae:
Salvást: evasit éx aqua: jam in lítorest.
Desúluit haec autem áltera ad terram é scapha.
Ut praé timore in génua in undas cóncidit.
Surréxit: horsum sí capessit, sálva rest:
Set déxtrovorsum avórsa it in malám crucem.
Hem,
Errábit illaec hódie. DÆ. Quid id refért tua?
SC. Si ad sáxum, quo capéssit, ea deorsúm cadit,
Errátionis fécerit conpéndium.
DÆ. Si tú de illarum cénaturus vésperi's,
Illís curandum cénseo, Scepárnio:
Si aput méd essuru's, míhi dicari operám volo.
SC. Bonum aéquomque oras. DÆ. Séquere me
hac ergó. SC. Sequor.

PALAESTRA.

Nímio pol hominúm fortunae mínus multo miseraé memorantur
* * * * éxperiundo is dátur acerbum * * * *
Hóc deo conplácitumst, med hoc órnatu ornatam ín regiones
Ésse incertas tímidam ejectam? háncine ego ad rem nátam miseram
Mé memorabo? hancíne ego partem cápio ob pietatém praecipuam?
Nam hoc mi haú sit labóri labórem hunc potíri,
Si me érga paréntis aut dêos inpiárim:
Set íd si paráte curávi ut cavérem,
Tum mi hóc indecóre, inmodéste datís di.
Nam quíd habebunt pósthac insígne inpií,
Si ad húnc modumst honós aput vos ínnoxiís?
Nam mé si fecísse aut paréntis sciám
Scelésteme, minús nunc me míserer.
Set crí me sollicitát scelus, ejus mé habet inpietás male:
Is ómnia perdidit ín mari: haec ejus súnt bonorum réliquiae.
Étiam quae vécta mecum ín scaphast semul,
Flúctuom vi éxcidit: égo nunc sola sum.
Quaé mi si sálva saltém foret, labos
Lénior ésset hic êjus opera mihi.
Nunc quám spem aut opem aút consilí quid capéssam
Ita híc sola sólis locís conpotíta?
Hic sáxa sunt, hic máre sonat, nec mi óbviam homo quisquám venit.
Hóc quod indúta sum súmmae opes óppido:
Néc cibo néc loco técta quo sim scio.
Quaé mihist spés qua me vívere velím?
Néc loci gnára sum nécdum hic umquám fui.

Sáltem ego aliquém velim quí mihi ex hís locis
Aút viam aut sémitam mónstret: ita núnc
Hác an illác eam, incérta sum cónsili:
Néc prope usquam híc quidem cúltum agrum cónspicor.
Álgor, errór, pavor mémbra mi omnía tenent.
Haéc hauscitis, mêi parentes, mé nunc miseram ita ésse uti sum:
Líbera ego prognáta fui máxume, nequíquam fui.
Numquí minus nunc séruio, quam sí forem serva náta?
Neque quícquam umquam is id prófuit, qui mé sibi eduxérunt.

Ampelisca. Palaestra.

AM. Quíd mihi meliust, quíd magis in remst, quám corpore vitam út secludam?
Íta male vivo atque íta mi multae in péctore sunt curae éxanimales:
Íta res sordent: vítae hau parco: pérdidi spem qua me óblectabam.
Ómnia jam circúmcursavi atque ómnis latebras pérreptavi
Quaérere conservám voce, oculis, aúribus, ut pervéstigarem.
Néque eam usquam invenió nèque quo eam néque qua quaeram eám consultumst,
Néque quem rogitem résponsorem quémquam interea hic hóminem invenio.
Néc magis solae térrae solae súnt quam haec sunt loca atque haé regiones.
Néque si vivit eám viva umquam quín vivam inveniám desistam.

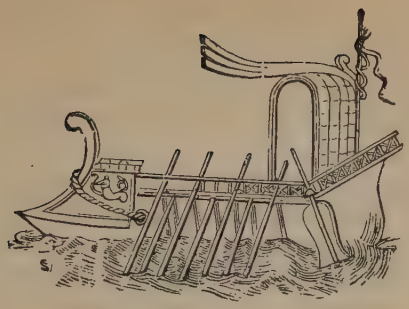
PA. Quója prope me hic vóx sonat? AM. Pertímui, quis loquitúr prope?
PA. Bona Spés, opsecró, Subvénta mihí.
AM. Múlier est, múliebris vóx ad aurís mihi
Vénit: tune éximes míseram me ex hóc metu?
PA. Cérto vox múliebris tétigit aurís meas:
Num Ámpelisca ópsecrost? AM. Tén, Palaestra, aúdio?
PA. Quín voco, ut me aúdiat, nómine illám suo?
Ámpelisca. AM. Hém, quis est? PA. Égo. AM. Palaestráne? PA. Sum.
AM. Díc ubi's? PA. Pól ego nunc ín malis plúrumis.
AM. Sócia sum néc minor párs meast quám tua.
Sét videre éxpeto té. PA. Mihi's aémula
AM. Cónsequamúr gradu vócem: ubi's? PA. Écce me:
Áccede ad me átque adi cóntra. AM. Fit sédulo.
PA. Cédo manum. AM. Áccipe. PA. Vívin? dic ópsecro.
AM. Tú facis mé quidem vívere ut núnc velim,
Quóm mihi té licet tángere. Ut víx mihi
Crédo ego hoc, té tenere. Ópsecro, amplléctere,
Spés mea: ut me ómnium jám laborúm levas.
PA. Óccupas praéloqui, quaé mist orátio.
Núnc abire hínc decet nós. AM. Quo amabo íbimus?
PA. Lítus hoc pérsequamúr. AM. Sequor quó lubet.
PA. Sícine hic cum úvida véste grassábimur?
AM. Hóc quod est íd necessáriumst pérpeti.
Sét quid hoc opsecróst? PA. Quid est? AM. Vidésne amabo hoc fánum? PA. Ubist?
AM. Ad déxteram. PA. Videór decorum dís locum tuérier.

AM. Hau lónge abesse opórtet homines hínc: ita hic lepidúst locus.
Quísquis deus est, véneror ut nos éx hac aerumna éximat,
Míseras, inopes, aérumnosas áliquo ut auxilio ádjuvet.

SACERDOS. PALAESTRA. AMPELISCA.

SA. Qui súnt, qui a patróna precés mea expetéssunt?
Nam vóx me precántum huc forás excitávit.
Bonam átque opsequéntem deam átque haut gravátam
Patrónam execúntur benígnamque múltum.
PA. Jubémus te sálvere, máter. SA. Salvéte, Puéllae. Set únde huc
Íre vos cum úvida véste dicam, ópsecro,
Tam maéstiter vestítas?
PA. Ílico hinc ímus hau lóngule ex hóc loco:
Vérum longe hínc abest, únde advectae húc sumus.
SA. Némpe equo lígneo pér vias caérulas
Éstis vectae? PA. Ád modum. SA. Ergo aéquius vós erat
Cándidatás venire hóstiatásque: ad hoc
Fánum ad istúnc modum nón venirí solet.
PA. Quaéne ejectae é mari símus ambae, ópsecro,
Únde nos hóstias ágere voluísti huc?
Núnc tibi ampléctimur génua egentés opum,
Quae ín locis nésciis néscia spé sumus,
Út tuo récipias técto servésque nos,
Míseriarúmque te ambárum uti mísereat,
Quibús nec locúst ullus néc spes paráta,
Neque hóc quod vidés ampliús nobis quícquamst.

SA. Manús mihi date, éxurgite á genibus ámbae:
Misericordiór nulla mést feminárum.
Set haéc pauperés sunt, inopés res, puéllae:
Egomét vix meam vítam coló: Veneri cíbo
Meó servió. AM. Veneris fánum, opsecro, hóc est?
SA. Fatébor: ego hujús clueo fáni sacérdos.
Verúm quidquid ést comitér fiet á me,
Quoad cópia valébit.
Ite hác mecum. PA. Amíce benígneque honórem
Máter, nostrum habés. SA. Oportet.



ACTUS II.

PISCATORES.

Omníbus modis qui paúperes sunt hómines miseri ví-
vont,
Praesértim quibus nec quaéstus est nec ártem didicere
úllam.
Necéssitate quídquid est domi íd sat est habéndum.
Nos jám de ornatu própemodum ut locuplétes simus
scítis.
Hisce hámi atque haec harúndines sunt nóbis quaestu
et cúltu.
Cotídie ex urbe ád mare huc prodímus pabulátum.
Pro exércitu gymnástico et palaéstrico hoc habémus:
Echínos, lopadas, óstreas, balanós captamus, cónchas,
Marínam urticam, músculos, plagúsias striátas.
Post íd piscatum hamátilem et saxátilem adgredímur,
Cibúm captamus é mari. Si evéntus non evénit
Neque quícquam captumst píscium, salsí lautique púre
Domúm redimus clánculum, dormímus incenáti.
Atque út nunc valide flúctuat mare, núlla nobis spés est:
Nisi quíd concharum cápsimus, cenáti sumus profécto.
Nunc Vénerem hanc venceremúr bonam, ut nos lépide
adiverit hódie.

TRACHALIO. PISCATORES.

TR. Animum ádvorsavi sédulo, ne erum úsquam praeterírem:
Nam quóm modo exibát foras, ad pórtum se aibat íre:
Me huc óbviam jussít sibi veníre ad Veneris fánum.
Set quós perconter cómmode eccos vídeo astare: adíbo.
Salvéte fures máritumi, conchítae atque hamiótae,
Famélica hominum nátio. Quid ágitis? ut perítis?
PI. Ut píscatorem aequómst, fame sitíque speque. TR. Ecquémnam
Hodie ádulescentem strénua facié, rubicundum, fórtem,
Ingénuom, dum hic astátis vos, vidístis huc veníre,
Qui trís secum homines dúceret chlamydátos cum machaéris?
PI. Nullum ístac facie, ut praédicas, venísse huc scimus. TR. Écquem
Recálvom ac siloném senem, statútum, ventriósum,
Tortís superciliís, contracta frónte, frauduléntum,
Deorum ódium atque hominum, mâlum, mali vití probrique plénum,
Qui dúceret muliérculas duas sécum satis venústas?
PI. Cum istiús modi virtútibus operísque natus quí sit,
Eum quidem ád carnuficemst aéquius quam ad Vénerem conmeáre.
TR. At sí vidistis, dícite. PI. Huc profécto nullus vénit.
Valé. TR. Valete. Crédidi: factúmst quod suspicábar:
Data vérba ero sunt: léno abit sceléstus exulátum.
In návem ascendit, múlieres avéxit: ariolús sum.
Is húc erum etiam ad prándium vocávit, sceleris sémen.
Nunc quíd mihi meliust, quam ílico hic erum ópperiar dum véniat?

Eadem ópera, Veneria haéc sacerdos síquid ampliús scit,
Si vídero, exquisívero: faciét me certiórem.

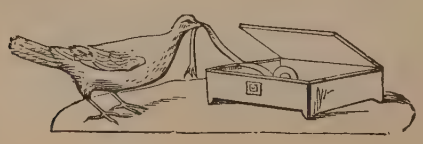
AMPELISCA. TRACHALIO.

AM. Intéllego: hanc quae próxuma hic est vílla Veneris fáno
Pulsáre jussisti átque aquam rogáre. TR. Quoja ad aúris
Vox mi ádvolavit? AM. Ópsecro, hic quis lóquitur? quem ego vídeo?
TR. Estne Ámpelisca haec, quaé foras e fáno egreditur? AM. Éstne hic
Trachálio, quem cónspicor, calátor Plesidíppi?
TR. Eást. AM. Is est: Trachálio, salvé. TR. Salve, Ampelísca:
Quid tú agis? AM. Aetatem haú malam male. TR. Mélius omináre.
AM. Verum ómnis sapientís decet conférre et fabulári.
Set Plésidippus túus erus ubi amábost? TR. Heia véro,
Quasi nón sit intus. AM. Néque pol est neque húc quidem ullus vénit.
TR. Non vénit? AM. Vera praédicas. TR. Non ést meum, Ampelísca.
Set quám mox coctumst prándium? AM. Quod prándium, opsecró te?
TR. Nempe rém divinam fácitis hic? AM. Quid sómnias, amábo?
TR. Certe húc Labrax ad prándium vocávit Plesidíppum,
Erum méum erus voster. AM. Édepol hau miránda factà dícis:

Si dêos decepit ét homines, lenónum more fécit.
TR. Non rém divinam fácitis hic vos néque erus?
AM. Arioláre.
TR. Quid tú agis igitur? AM. Éx malis multís metuque súmmo
Capitálique ex perículo orbas aúxilique opúmque huc
Recépit ad se Véneria haec sacérdos me et Palaéstram.
TR. An híc Palaestrast, ópsecro, erí mei amica? AM. Cérto.
TR. Inést lepos in núntio tuo mágnus, mea Ampelísca.
Set istúc periclum pérlubet quod fúerit vobis scíre.
AM. Confráctast, mi Trachálio, hac nócte navis nóbis.
TR. Quid, návis? quae istaec fábulast? AM. Non aúdivisti, amábo,
Quo pácto leno clánculum nos híne avehere vóluit
In Síciliam et quidquíd domi fuit ín navem inposívit?
Ea núnc perierunt ómnia. TR. O Neptúne lepide, sálve:
Ne te áleator núllus est sapiéntior. Profécto
Nimis lépide jecistí bolum: perjúrum perdidísti.
Set núnc ubist lenó Labrax? AM. Periít potando, opínor:
Neptúnus magnis póculis hac nócte eum invitávit.
TR. Credo hércle, anancaeó datum quod bíberet. Ut ego amó te,
Mea Ámpelisca: ut dúlcis es: ut múlsa dicta dícis.
Set tu ét Palaestra quó modo salvae éstis? AM. Scibis fáxo.
De návi timidae ambae ín scapham insulúimus, quia vidémus
Ad sáxa navem férrier: properáns exolvi réstem,
Dum illí timent. Nos cúm scapha tempéstas dextrovórsum
Differt ab illis. Ítaque nos ventísque fluctibúsque
Jactátae exemplis plúrumis miserae perpetuam nóctem

* * * * * * * * *
Vix hódie ad litus pértulit nos véntus exanimátas.
TR. Noví, Neptunus íta solet: quamvís fastidiósus
Aedílis est: siquae ínprobae sunt mérces, jactat ómnis.
AM. Vae cápiti atque aetatí tuae. TR. Tuó, mea Ampelísca.
Sciví lenonem fácere istuc quod fécit: saepe díxi.
Capíllum promittam óptumumst, occúpiamque ariolári.
AM. Cavístin ergo tu átque erus ne abíret, quom scibátis?
TR. Quid fáceret? AM. Si amabát, rogas quid fáceret? adserváret
Dies nóctisque: in custódia esset sémper. Verum ecástor
Ut múlti fecit: íta probe curávit Plesidíppus.
TR. Quor tu ístuc dicis? AM. Rés palamst. TR. Scin tu? étiam qui it lavátum
In bálineas, quom ibi sédulo sua véstimenta sérvat,
Tam súbrupiuntur: quíppe qui quem illórum opservat fálsust:
Fur fácile quem opservát videt: custós qui fur sit néscit.
Set dúce me ad illam: ubíst? AM. I sane in Véneris fanum huc íntro:
Sedéntem flentemque ópprimes. TR. Ut jam ístuc mihi moléstumst:
Set quíd flet? AM. Ego dicám tibi: hoc sése excruciat ánimi.
Quia léno ademit cístulam ei, quam habébat ubique habébat
Qui sûos parentis nóscere potésset: eam verétur
Ne périerit. TR. Ubinam éa fuit cistéllula? AM. Ibidem in návi:
Conclúsit ipse in vídulum, ne cópia esset éjus
Qui sûos parentis nósceret. TR. O fácinus inpudícum,

Quam líberam esse opórteat, servíre postuláre.
AM. Nunc êum cum navi scílicet abísse pessum in áltum.
Et aúrum et argentúm fuit ibidém lenonis ómne.
TR. Credo áliquem immersisse átque eum excepísse.
AM. Id misera maéstast,
Sibi eórum evenisse ínopiam. TR. Jam istóc magis usus fáctost,
Ut eam íntro consolérque eam, ne síc se excruciet ánimi.
Nam múlta praeter spém scio multís bona evenísse.
AM. At ego étiam, qui speráverint spem décepisse múltos.
TR. Ergo ánimus aequos óptumumst aerúmnae condiméntum.
Ego eo íntro, nisi quid vís. AM. Eas. Ego quód mihi imperávit
Sacérdos id fáciam átque aquam hinc de próxumo rogábo.
Nam extémplo, si verbís suis peterém, daturos díxit.
Neque dígniorem cénseo vidísse anum me quémquam,
Quoi dêos atque homines cénseam bene fácere magis decére.
Ut lépide, ut liberáliter, ut honéste atque haut graváte
Timidás, egentis, úvidas, ejéctas, exanimátas
Accépit ad sese: haú secus quam si éx se simus nátae.
Ut eápse modo succíncta aquam calefáctat, ut lavémus.
Nunc, né morae illi sím, petam hinc aquam, únde mi imperávit.
Heus, écqui in villast? écquis hoc reclúdit? ecquis pródit?



SCEPARNIO. AMPELISCA.

SC. Quíst qui nostris tám proterve fóribus facit injúriam?
AM. Égo sum. SC. Hem, quid hoc boníst? eu, edepol spécie lepida múlierem.
AM. Sálve, adulescens. SC. Ét tu multum sálveto, adulescéntula.
AM. Ád vos venio. SC. Accípiam hospitio, sí mox venies vésperi,
Ítem ut adfectam: nám nunc nihil est quí te mane múlierem
* * * * * * * * *
Sét quid ais, mea hílara, lepida? AM. Ah, nímium familiáriter
Me áttrectas. SC. Pro di ínmortales, Véneris ecfigia haéc quidemst.
Út in ocellis hílaritudost: héia, corpus quôjus modi:
Súbvolturiumst, íllut quidem "subáquilum" volui dícere.
Vél papillae quôjus modi: tum quae índoles in sáviost.
AM. Nón ego sum pollúcta pago: pótin ut me apstineás manum?
SC. Nón licet te síc placidule béllam belle tángere?
* * * * * * * * *
* * * * * * * * *
AM. Ótium ubi erit, túm tibi operam lúdo et deliciaé dabo.
Núnc, quam ob rem huc sum míssa, amabo vél tu mi aias vél neges.
SC. Quíd nunc vis? AM. Sapiénti ornatus quíd velim indiciúm facit.
SC. Méus quoque hic sapiénti ornatus quíd velim indiciúm facit.

AM. Haéc sacerdos Véneris petere hinc jússit me a vobís aquam:

* * * * * * * * *

SC. Át ego basilicús sum: quem nisi óras, guttam nón feres.

Nóstro illum puteúm periclo et férramentis fódimus.
Nísi multis blandítiis a me gútta non ferrí potest.

AM. Quór tu aquam graváre amabo, quam hóstis hosti cómmodat?

* * * * * * * * *

SC. Quór tu operam graváre mihi, quam cívis civi cómmodat?

AM. Ímmo etiam tibi, méa voluptas, quaé voles faciam ómnia.

SC. Eúgepae, salvós sum: haec jam me sûam voluptatém vocat.
Dábitur tibi aqua, né nequiquam mé ames. Cedo mi urnám. AM. Cape:
Própera amabo ecférre. SC. Manta: jam híc ero, voluptás mea.

* * * * * * * * *

* * * * * * * * *

AM. Quíd sacerdotí me dicam esse híc moratam tám diu?

* * * * * * * * *

Út etiam nunc mísera timeo, ubi óculis intueór mare.
Set quíd ego misera vídeo procul in lítore?
Meum erúm lenonem Síciliensemque hóspitem,
Quos périisse ambos mísera censebam ín mari.
Jam plús mali illut nóbis vivit quám ratae.
Set quíd ego cesso fúgere in fanum ac dícere haec
Palaéstrae, in aram utí confugiamús prius
Quam scélus huc leno véniat nosque hic ópprimat?
Confúgiam hinc: ita res súppetit subitó mihi.

SCEPARNIO.

Pro di ínmortales, ín aqua numquam crédidi
Voluptátem inesse tántam: ut hanc traxí lubens.
Nimió minus altus púteus visust quám prius.
Ut síne labore hanc éxtraxi: praefíscine,
Satin néquam sum, utpote qui hódie amare incéperim?
En tíbi aquam, mea tu béllula: hem, eam síc volo
Te férre honeste, ut égo fero: ut placeás mihi.
Set úbi tu's delicáta? cape aquam hanc sís. Ubi's?
Amat hércle me, ut ego opínor: delituít mala.
Ubi tú's? etiamne hanc úrnam acceptura's? ubi's?
Commódule ludis. Tándem vero sério.
Etiam ácceptura's úrnam hanc? ubi tu's géntium?
Nusquam hércle equidem illam vídeo: ludos mé facit.
Adpónam hercle urnam jám ego hanc in mediá via.
Set aútem quid si hanc hínc apstulerit quíspiam
Sacram úrnam Veneris? mi éxhibeat negótium.
Metuo hércle ne illa múlier mi insidiás locet,
Ut cónprehendar cúm sacra urna Véneria.
Nempe óptumo me júre in vinclis énicet
Magistrátus, siquis me hánc habere víderit.
Nam haec líteratast: êapse cantat quója sit.
Jam hercle évocabo hinc hánc sacerdotém foras,
Ut hánc accipiat úrnam. Accedam huc ád foris.
Heus, Ptólemocratia, cápe sis hanc urnám tibi:
Muliércula hanc nescîo quae huc ad me détulit.
Intró ferundast. Répperi negótium,
Si quîdem mihi ultro his ádgerunda etiámst aqua.

LABRAX. CHARMIDES.

LA. Qui homo ésse sese míserum et mendicúm volet,
Neptúno credat sése atque aetatém suam:

Nam síquis cum eo quíd rei conmíscuit,
Eum ad hóc exemplum amíttit ornatúm domum.
Edepól Libertas lépida's, quae numquám pedem
Vcluísti in navem mécum hercle una inpónere.
Set úbi ille meus est hóspes qui me pérdidit?
Atque éccum incedit. CH. Quó malum properás, Labrax?
Nam equidém te nequeo cónsequi tam strénue.
LA. Utinám prius quam te óculis vidissém meis
Maló cruciatu in Sícilia perbíteres,
Quem própter hoc mihi óptigit miseró mali.
CH. Utinam égo, quom in aedis me ád te adduxistí tuas,
In cárcere illo pótius cubuissém die:
Deosque ínmortalis quaéso, dum vivás, uti
Omnís tui similis hóspites habeás tibi.
LA. Malám Fortunam in aédis te adduxí meas.
Quid míhi scelesto tíbi erat auscultátio?
Quidve hínc abitio? quídve in navem inscénsio?
Ubi pérdidi etiam plús boni quam míhi fuit.
CH. Pol mínume miror, návis si fractást tibi,
Scelus te ét sceleste párta quae vexít bona.
LA. Pessúm dedisti blándimentis mé tuis.
CH. Sceléstiorem cénam cenaví tuam
Quam quaé Thyestaest ánteposita et Téreo.
LA. Perii, ánimo male fit. Cóntine quaesó caput.
CH. Pulmóneum edepol nímis velim vomitúm vomas.
LA. Eheú, Palaestra atque Ámpelisca, ubi éstis nunc?
CH. Piscíbus in alto crédo praehibent pábulum.
LA. Mendícitatem mi óptulisti operá tua,
Dum tûis ausculto mágnidicis mendáciis.
CH. Bonámst quod habeas grátiam meritó mihi,
Qui te éx insulso sálsum feci operá mea.
LA. Quin tu hínc is a me in máxumam malám crucem.
CH. Eás: easque rés agebam cómmodum.
LA. Eheú, quis vivit mé mortalis míserior?

CH. Ego múlto tanto míserior quam tú, Labrax.
LA. Qui? CH. Quía ego indignus súm, tu dignu's quí sies.
LA. O scírpe, scirpe, laúdo fortunás tuas,
Qui sémper servas glóriam aritúdinis.
CH. Equidém me ad velitátionem exérceo:
Nam omnía corusca praé tremore fábulor.
LA. Edepól, Neptune, es bálineator frígidus:
Cum véstimentis póstquam a ted abii, álgeo.
Ne thérmopoliúm quidem ullum ille ínstruit:
Ita sálsam praebibet pótionem et frígidam.
CH. Ut fórtunati súnt fabri ferrárii,
Qui apút carbones ádsident: sempér calent.
LA. Utinám fortunam núnc ego anatinam úterer,
Utí, quom exivissem éx aqua, arerém tamen.
CH. Quid, si áliquo ad ludos mé pro manducó locem?
LA. Quaprópter? CH. Quia pol cláre crepito déntibus.
Set óptumo me júre elavisse árbitror.
LA. Qui? CH. Quíne auderem técum in navem ascéndere,
Qui a fúndamento mi úsque movistí mare?
LA. Tibi aúscultavi: tú promittebás mihi
Illi ésse quaestum máxumum meretrícibus:
Ibi mé conruere pósse aiebas dítias.
CH. Jam póstulabas te, ínpurata bélua,
Totám Siciliam dévoraturum ínsulam.
LA. Quaenám balaena mêum voravit vídulum,
Aurum átque argentum ubi ómne conpactúm fuit?
CH. Eademílla credo quaé meum marsúpium,
Quod plénum argenti fúit in saccipério.
LA. Eheú, redactus sum úsque ad unam hanc túniculam
Et ad hóc misellum pállium: perii óppido.
CH. Vel cónsociare míhi quidem tecúm licet:
Aequás habemus pártis. LA. Saltem sí mihi

Muliérculae essent sálvae, spes aliquaé forent.
Nunc sí me adulescens Plésidippus víderit,
Quo ab árrabonem pró Palaestra accéperam,
Is éxhibebit híc jam mihi negótium.
CH. Quid, stúlte, ploras? tíbi quidem edepol cópiast,
Dum língua vivet, quí rem solvas ómnibus.

SCEPARNIO. LABRAX. CHARMIDES.

SC. Quíd illuc opsecró negotist, quód duae muliérculae
Híc in fano Véneris signum fléntes amplexaé tenent,
Néscio quem metuéntes miserae? nócte hac vero próxuma
Sé jactatas átque ejectas hódie esse aiunt é mari.
LA. Ópsecro hercle, aduléscens, ubi istae súnt quas memoras múlieres?
SC. Híc in fano Véneris. LA. Quot sunt? SC. Tótidem quot ego et tú sumus.
LA. Némpe meae? SC. Nempe néscio istuc. LA. Quá sunt fácie? SC. Scítula:
Vél ego amare utrámvis possim, sí probe adpotús siem.
LA. Némpe puellae? SC. Némpe molestu's: í, vise intro, sí lubet.
LA. Mêas oportet íntus esse hic múlieres, mi Chármides.
CH. Júppiter te pérdat, et si súnt et si non súnt tamen.
LA. Íntro rumpam jam húc in Veneris fánum. CH. In barathrum mávelim.
Ópsecro, hospes, dá mihi aliquid úbi condormiscám loci.
SC. Ístic ubi vis cóndormisce: némo prohibet, púplicumst.
CH. Át vides me, ornátus ut sim véstimentis úvidis.
Récipe me in tectúm, da mihi vestímenti aliquid áridi,
Méa dum arescunt: ín aliquo tibi grátiam referám loco.

SC. Tégillum eccillút mihi unum áret: id si vís, dabo.
Êodem amictus, êodem tectus ésse soleo, sí pluit.
Tú istaec mihi dato: éxarescent fáxo. CH. Eho, an te paénitet,
Ín mari quom hac nóctu elavi, ne híc in terra iterum éluam?
SC. Éluas tu an éxungare, cíccum non intérduim.
Tíbi ego numquam crédam quicquam nísi si accepto pígnore.
Tú vel suda vél peri algu vél tu aegrota vél vale.
Bárbarum hospitém mi in aedis níl moror: sat lítiumst.
CH. Jámne abis? venális illic dúctitavit, quísquis est:
Nón est misericórs. Set quid ego hic ásto infelix úvidus?
Quín abeo hinc in Véneris fanum, ut édormiscam hanc crápulam,
Quám potavi hoc nóctis praeter ánimi mei sententiam?
Quási vinis Graecís Neptunus nóbis suffudít mare,
Ítaque alvom prodí speravit nóbis salsis póculis.
Quíd opust verbis? si ínvitare nós paulisper pérgeret,
Íbidem obdormissémus: nunc vix vívos amisít domum.
Núnc lenonem quíd agit intus vísam, convivám meum.

ACTUS III.

DAEMONES.

Mirís modis di lúdos faciunt hóminibus:
Mirísque exemplis sómnia in somnís danunt.
Ne dórmientis quîdem sinunt quiéscere.
Velút ego hac nocte quaé processit próxuma
Mirum átque inscitum sómniavi sómnium.
Ad hirúndininum nídum visast símia

Ascénsionem ut fáceret admolírier:
Neque eás eripere quíbat inde. Póstibi
Vidétur ad me símia adgredírier,
Rogáre scalas út darem utendás sibi.
Ego ad hóc exemplum símiae respóndeo,
Natás ex Philomela átque ex Progne esse hirúndines.
Ago cumílla, nequid nóceat meis populáribus.
Atque ílla nimio jám fieri ferócior:
Vidétur ultro míhi malum minitárier.
In jús vocat med. Íbi ego nescio quó modo
Irátus videor médiam arripere símiam:
Conclúdo in vincla béstiam nequíssumam.
Nunc quam ád rem dicam hoc áttinere sómnium,
Numquam hódie quivi ad cónjecturam evádere.
Set quíd hoc in Veneris fáno meae vicíniae
Clamóris oritur? ánimus miratúr meus.

TRACHALIO. DAEMONES.

TR. Pró Cyrenensés populares, vóstram ego inploró fidem,
Ágricolae, adcolaé propinqui qui éstis his regiónibus,
Férte opem inopiae átque exemplum péssumum pessúm date.
Víndicate, ne ínpiorum pótior sit polléntia
Quam ínnocentum, quí se scelere fíeri nolunt nóbilis.
Státuite exemplum ínpudenti, dáte pudori praémium:
Fácite hic lege pótius liceat quám vi victo vívere.
Cúrrite huc in Véneris fanum, vóstram iterum inploró fidem,
Quí prope hic adéstis quique audítis clamorém meum.
Férte suppetiás qui Veneri Véneriaeque antístitae
Móre antiquo in cústodelam sûum conmiserúnt caput.

Praétorquete injúriae prius cóllum quam ad vos pér-
venat.
DÆ. Quíd istuc est negóti? TR. Per ego haec génua
te optestór, senex,
Quísquis es. . . DÆ. Quin tu érgo omitte génua et
quid sit mi éxpedi,
Quór tumultués. TR. Teque oro et quaéso, si sperás
tibi
Hóc anno multúm futurum sírpe et laserpícium
Êamque eventuram éxagogam Cápuam salvam et só-
spitem,
Átque ab lippitúdine usque síccitas ut sít tibi. . .
DÆ. Sánun es? TR. Seu tíbi confidis fóre multam
magúdarim,
Út te ne pigeát dare operam míhi quod te orabó, se-
nex.
DÆ. Át ego te per crúra et talos térgumque optestór
tuum,
Sí tibi ulmeám futuram spéres virgidémiam
Ét tibi eventúram hoc anno úberem messém mali,
Út mi istuc dicás negoti quíd sit, quor tumúltues.
TR. Quí lubet maledícere? equidem tíbi bona optavi
ómnia.
DÆ. Béne equidem tibi díco, qui te dígna ut eveniánt
precor.
TR. Ópsecro, hoc praevórtere. DÆ. Ergo quíd negó-
tist? TR. Múlieres
Duae ínnocentes íntus hic sunt, tui índigentes aúxili,
Quíbus advorsum jús legesque hic ínsignite injúria
Fáctast fitque in Véneris fano. Túm sacerdos Véneria
Índigne adflictátur. DÆ. Quis homost tánta confi-
déntia,
Quí sacerdotem aúdeat violáre? set eae múlieres
Quaé sunt? aut quid ís iniqui fít? TR. Si das ope-
ram, éloquar.

Véneris signum súnt amplexae: núnc homo audacíssumus
Êas deripere vólt. Eas ambas ésse oportet líberas.
DÆ. Quís istic est, qui dêos tam parvi péndit? paucis éxpedi.
TR. Fraúdis, sceleris, párricidi, pérjuri pleníssumus,
Légirupa, inpudéns, inpurus, ínverecundíssumus:
Úno verbo apsólvam, lenost: quíd illum porro praédicem?
DÆ. Édepol infortúnio hominem praédicas donábilem.
TR. Quí sacerdotí scelestus faúcis interprésserit.
DÆ. Át malo cum mágno suo hercle fécit. Ite istínc foras,
Túrbalio, Sparáx: ubi estis? TR. I ópsecro intro, súbveni
Íllis. DÆ. Iterum autem ímperabo? séquimini hac. TR. Age núnc jam,
Júbe oculos elíderc, itidem ut sépiis faciúnt coqui.
DÆ. Próripite hominem pédibus huc itidém quasi occisám suem.
TR. Aúdio tumúltum: opinor, léno pugnis péctitur.
Nímis velim inprobíssumo homini málas edentáverint.
Sét eccas ipsae huc égrediuntur tímidae e fano múlieres.

PALAESTRA. AMPELISCA. TRACHALIO.

PA. Núnc id est, quom ómnium cópiarum átque opum,
Aúxili, praésidi víduitas nós tenet.
Núlla spes néc viast quaé salutem ádferat,
Nec scímus quam in pártem ingredí persequámur.

Nimís magno míserae in metú nunc sumus ámbae.
Tánta inportúnitas tántaque injúria
Fácta in nos ést modo hic íntus ab nóstro ero,
Quí scelestús sacerdótem anum praécipes
Réppulit, própulit pérquam indignís modis
Nósque ab signo íntumo ví deripuít sua.
Set núnc se ut ferúnt res fortúnaeque nóstrae,
Morírist par néc meliust mórte in misériis.
TR. Quid ést? quae illaec orátiost? cesso égo illas consolári?
Heús, Palaestra: heus, Ámpelisca. PA. Ópsecro, quist quí vocat?
AM. Quíst is qui nóminat? TR. Sí respexís, scies.
PA. Ó salutís meae spés. TR. Tace ac bóno animo es: Mé vide. PA. Sí modo id líceat, vis ne ópprimat.
TR. Quae vís? PA. Vim mi adigit ádferam ipsa. TR. Ah désine: nimis inépta's.
PA. Desíste dictis núnc jam me míseram consolári.
AM. Nisi quíd re praesidi ádparas, Trachálio, acta haec rés est.
PA. Certúmst moriri quam húnc pati grassári lenonem ín me.
Set múliebri animo súm tamen: miseraé quom venit in méntem
Mihi mórtis, metus membra óccupat. TR. Edepól quamquam hoc acérbumst,
Bonum ánimum habete. PA. Nam ópsecro unde animús bonus mi invenítur?
TR. Ne, inquám, timete: adsídite hic in ára. AM. Quid istaec ára
Prodésse nobis plús potest quam sígnum in fano hic íntus
Venerís, quod amplexaé modo, unde abréptae per vim míserae?

TR. Sedéte hic modo: ego hinc vós tamen tutábor. Aram habéte hanc
Vobís pro castris: moénia haec: hinc égo vos defensábo.
Praesídio Veneris málitiae lenónis contra incédam.
PA. Tibi aúscultamus ét Venus alma ámbae te opsecrámus
Aram ámplexantes hánc tuam lacrumántes, genibus níxae,
In cústodelam nós tuam ut recípias et tutére:
Illós scelestos, quí tuum fecérunt fanum párvi,
Ut úlciscare nósque ut hanc tua páce aram opsidére
Sinás, quae elautae ambaé sumus operá Neptuni nóctu:
Ne invísas habeas néve idcirco nóbis vitio vórtas,
Si quídpiamst minus quód bene esse laútum tu arbitrére.
TR. Has aéquom petere intéllego: decet áps te id impetrári:
Ignoscere his te convenit: metus has id ut faciant subigit.
Te ex cóncha natam esse aútumant: cave tu hárum conchas spérnas.
Set óptume eccum exít senex, patrónus mihique et vóbis.

DAEMONES. LABRAX. LORARII. TRACHALIO. PALAESTRA ET AMPELISCA.

DÆ. Éxi e fano, nátum quantumst hóminum sacrilegíssume.
Vós in aram abíte sessum. Sét ubi sunt? TR. Huc réspice.
DÆ. Óptume: istuc vólueramus. Júbe modo accedát prope.

† Tún legirupiónem hic nobiscúm dis facere póstulas?
Púgnum in os inpínge. LA. Iniqua haec pátior cum pretió tuo.
DÆ. Át etiam minitátur audax. LA. Jús meum erep túmst mihi:
Mêas mihi ancillás invito me éripis. TR. Ergó dato
Dé senatu Cýrenensi quémvis opulentum árbitrum,
Sí tuas esse opórtet nive eas ésse oportet líberas,
Níve in carcerém conpingi te aéquomst aetatémque ibi
Te úsque habitare, dónec totum cárcerem contríveris.
LA. Nón hodie isti rei aúspicavi, ut cúm furcifero fábuler.
Té ego appello. DÆ. Cum ístoc primum quí te novit dísputa.
LA. Técum ago. TR. Atqui mécum agundumst. Súntne illae ancillaé tuae?
LA. Súnt. TR. Agedum ergo, tánge utramvis dígitulo minumó modo.
LA. Quíd, si attigero? TR. Extémplo hercle ego te fóllem pugilatórium
Fáciam et pendentem íncursabo púgnis, perjuríssume.
LA. Míhi non liceat mêas ancillas Véneris de ara abdúcere?
DÆ. Nón licet: itast léx aput nos. LA. Míhi cum vostris légibus
Níhil est conmerci: équidem jam istas ámbas educám foras.
Tú senex si istás amas, huc árido argentóst opus.
DÆ. Véneri haec autem cónplacuerunt. LA. Hábeat, si argentúm dabit.
DÆ. Déa tibi argentúm? nunc adeo ut scîas meam sententiam,
Óccupito modo illís adferre vím joculo pauxíllulam:
Íta ego te hinc ornátum amittam, tu ípsus te ut non nóveris.

Vós adeo, ubi ego innúero vobis, ni êi caput exoculássitis,
Quási juncis murtéta item ego vos vírgis circumvínciam.
LA. Ví agis mecum. TR. Etiam ópprobras vim, flágiti flagrántia?
LA. Tún trifurcifér mihi audes ínclementer dícere?
TR. Fáteor, ego trifúrcifer sum: tú's hómo adprimé próbus:
Númqui minus hasce ésse oportet líberas? LA. Quid, líberas?
TR. Átque eras tuás quidem hercle atque éx germana Graécia:
Nam áltera haec est náta Athenis íngenuis paréntibus.
DÆ. Quíd ego ex te audio? TR. Hánc Athenis ésse natam líberam.
DÆ. Méa poplaris ópsecro haec est? TR. Nón tu Cyrenénsis es?
DÆ. Ímmo Athenis nátus altusque éducatusque Átticis.
TR. Ópsecro, defénde civis tûas, senex. DÆ. O fília,
Quóm ego hanc video, mêarum me apsens míseriarum cónmones:
Tríma quae periít mihi: jam ea tántast, si vivít, scio.
LA. Árgentum ego pro istísce ambabus, quójae erant, dominó dedi.
Quíd mea refert, haéc Athenis nátaene an Thebís sient,
Dúm mihi recte sérvitutem sérviant? TR. Itane, ínpudens?
Túne hic felis vírginalis líberos paréntibus
Súblectos habébis atque indígno quaestu cónteres?
Námque huic alteraé quae patria sít, profecto néscio:
Nísi scio probiórem hanc esse quám te, inpuratíssume.
LA. Túae istae sunt? TR. Cóntende ergo, utér sit tergo vérior:

Ni ófferumentás habebis plúris in tergó tuo
Quam úlla navis lónga clavos, tum égo ero mendacís-
sumus.
Póstea tu aspicitó meum, quando égo tuum inspectá-
vero:
Ní erit tam sincérum, ut quivis dícat ampullárius,
Óptumum esse operí faciundo córium et sinceríssu-
mum,
Quíd causaest quin vírgis te usque ad sáturitatem saú-
ciem?
Quíd illas spectas? quás si attigeris, óculos cripiám
tibi.
LA. Át quin, quia votás, utramque jám mecum abdu-
cám semul.
DÆ. Quíd facies? LA. Volcánum adducam: is Véne-
rist advorsárius.
TR. Quó illic it? LA. Heus, écquis hic est? heús.
DÆ. Si attigeris óstium,
Jám tibi hercle in óre fiet méssis mergis púgneis.
LA. Núllum habemus ígnem: ficis víctitamus áridis.
DÆ. Égo dabo ignem, sí quidem in capite tûo conflan-
di cópiast.
LA. Íbo hercle aliquo quaéritatum ígnem. DÆ. Quid,
quom invéneris?
LA. Ígnem magnum hic fáciam. DÆ. Quine ut húma-
num exurás tibi?
LA. Ímmo hasce ambas híc in ara ut vívas comburam.
DÆ. Íd volo.
Nam hércle ego te contínuo arripiam bárba et in ignem
cóniciam
Téque ambustulátum magnis óbiciam avibus pábu-
lum.
Quóm conjecturam égomet mecum fácio, haec illast
símia,
Quae hás hirundinés ex nido vólt eripere ingrátiis,

Quód ego in somnis sómniavi. TR. Scín quid tecum oró, senex?
Út illas serves, vím defendas, dúm ego erum adducó meum.
DÆ. Quaére erum atque addúce. TR. At hic ne. . .
DÆ. Máxumo maló suo,
Si áttigerit sive ócceptassit. TR. Cúra. DÆ. Curatúmst: abi.
TR. Húnc quoque adserva ípsum, nequo abítat. Nam promísimus
Cárnufici aut taléntum magnum aút hunc hodie sístere.
DÆ. Ábi modo: ego, dum abés, ut abeat nón sinam.
TR. Huc revénero.
DÆ. Utrúm tu leno cúm malo lubéntius
Quiéscis an sic síne malo, si cópiast?
LA. Ego quaé tu loquere flócci non fació, senex.
Meas quîdem ted invito ét Venere et summó Jove
De ará capillo jám deripiam. DÆ. Tángedum.
LA. Tangam hércle vero. DÆ. Ágedum ergo, accede húc modo.
LA. Jubedúm recedere ístos ambo illúc modo.
DÆ. Immo ád te accedent. LA. Nón hercle equidem cénseo.
DÆ. Quid agés, si accedent própius? LA. Ego recéssero.
Verúm, senex, si te úmquam in urbe offéndero,
Numquam hércle quisquam mé lenonem díxerit,
Si té non ludos péssumos dimísero.
DÆ. Facito ístuc quod minitáris. Set nunc ínterim
Si illás attigeris, dábitur tibi magnúm malum.
LA. Quam mágnum vero? DÆ. Quántum lenoní sat est.
LA. Minás ego istas flócci non fació tuas:
Equidem êas te invito jam ámbas rapiam. DÆ. Tángedum.

LA. Tangam hércle vero. DÆ. Tánges, at scin quó modo?
Idúm Turbalio cúrriculo, adfer húc domo
Duas clávas. LA. Clavas? DÆ. Sét probas: properá cito.
Ego te hódie faxo récte acceptum, ut dígnus es.
LA. Eheú, scelestus gáleam in navi pérdidi:
Nunc mi ópportuna hic ésset, salva sí foret.
Licét saltem istas mi áppellare? DÆ. Nón licet.
Ehem,
Eccum óptume edepol húc clavator ádvenit.
LA. Illút quidem edepol tínnimentumst aúribus.
DÆ. Age, áccipe illanc álteram clavám, Sparax.
Age, álter istinc, álter hinc adsístite.
Adsístite ambo. Síc. Audite núnc jam:
Si hercle íllic illas hódie digito tétigerit
Invítas, ni istunc ístis invitássitis
Usque ádeo, donec quá domum abeat nésciat,
Perístis ambo. Si áppellabit quémpiam,
Vos réspondetote ístinc istarúm vicem.
Sin ípse abitere hínc volet, quantúm potis,
Extémplo amplectitóte crura fústibus.
LA. Etiám me abire hinc nón sinent? DÆ. Dixí satis.
Et úbi ille servos cúm ero suo huc advénerit,
Qui erum árcessivit, ítote extemplo domum.
Curáte haec sultis mágna diligéntia.
LA. Eu, hércle ne istic fána mutantúr cito:
Hoc Hérculist jam, Véneris fanum quód fuit:
Ita dûo destituit sígna hic cum clavís senex.
Non hércle quo hinc nunc géntium aufugiám scio:
Ita núnc mi utrumque saévit, et terra ét mare.
Palaéstra. LO. Quid vis? LA. Ápage, controversiast:
Haec quîdem Palaestra quae respondit nón meast.

Heus, Ámpelisca. LO. Cáve sis infortúnio.
LA. Ut pótis est, ignavi hómines satis recté monent.
Set vóbis dico, heus, vóbis num moléstiast
Me adíre ad illas própius? LO. Nil nobís quidem.
LA. Numquíd molestum míhi erit? LO. Nil, si cáveris.
LA. Quid ést quod caveam? LO. En, á crasso infortúnio.
LA. Quaeso hércle adire ut líceat. LO. Adeas, sí velis.
LA. Bene hércle factum: vóbis habeo grátiam.
Accédam propius. LO. Íllic asta tu ílico.
LA. Edepól proveni néquiter multís modis:
Certúmst hasce hodie usque ópsidione víncere.

Plesidippus. Trachalio. Labrax. Lorarii. Palaestra et Ampelisca. Charmides.

PL. Meamne ílle amicam léno vi, violéntia
De ará deripere Véneris voluit? TR. Ád modum.
PL. Quin óccidisti extémplo? TR. Gladius nón erat.
PL. Caperés aut fustem aut lápidem. TR. Quid, ego quási canem
Hominem ínsectarer lápidibus nequíssumum?
* * * * * * * *
LA. Nunc pól ego perii: Plésidippus éccum adest:
Convórret jam hic me tótum cum pulvísculo.
PL. Etiámne in ara túnc sedebant múlieres,
Quom ad mé profectu's íre? TR. Nunc ibidém sedent.
PL. Quis illás nunc illic sérvat? TR. Nescio quís senex,
Vicínus Veneris, ís dedit operam óptumam:

Is núnc cum servis sérvat: ego mandáveram.
PL. Duc me ád lenonem récta. Ubi illic ést homo?
LA. Salvé. PL. Salutem níl moror. Opta ócius,
Rapín te optorto cóllo mavis án trahi:
Utrúmvis opta, dúm licet. LA. Neutrúm volo.
PL. Abi sáne ad litus cúrriculo, Trachálio,
Jube illós in urbem ire óbviam a portú mihi,
Quos mécum duxi, hunc qui ád carnuficem tráderent:
Post húc redito atque ágitato hic custódiam.
Ego húnc scelestum rápiam jam in jus éxulem:
Age, ámbula in jus. LA. Quíd ego deliquí? PL. Rogas?
Quine árrabonem a me áccepisti ob múlierem
Et eam hínc avexti? LA. Nón avexi. PL. Quór negas?
LA. Quia pól provexi: avéhere non quiví miser.
Equidém tibi hodie díxeram praestó fore
Aput Véneris fanum: númquid muto? súmne ibi?
PL. In júre causam dícitò: hic verbúm sat est.
Sequere. LA. Ópsecro te, súbveni, mi Chármides:
Optórto rapior cóllo. CH. Quis me nóminat?
LA. Vidén me ut rapior? CH. Vídeo atque inspectó lubens.
LA. Non súbvenire mi aúdes? CH. Quis homo té rapit?
LA. Aduléscens Plesidíppus. CH. Ut nanctú's, habe:
Bono ánimo meliust te ín nervom conrépere:
Tibi óptigit quod plúrumi exoptánt sibi.
LA. Quid id ést? CH. Ut id quod quaérant inveniánt sibi.
LA. Sequere, ópsecro, me. CH. Páriter suades, quális es:
Tu in nérvom rapere: eo me ópsecras ut té sequar?

PL. Etiám retentas? LA. Périi. PL. Verum sít velim.
Tu méa Palaestra et Ámpelisca, ibidem ílico
Manéte, dum ego huc rédeo. LO. Equidem suádeo
Ut ád nos abeant pótius, dum recipís. PL. Placet:
Bene fácitis. LA. Fures mi éstis. LO. Quid, furés? PL. Rape.
LA. Oro, ópsecro, Palaéstra. PL. Sequere, cárnufex.
LA. Hospés. CH. Non sum hospes: répudio hospitiúm tuum.
LA. Sicín me spernis? CH. Síc ago: semél bibo.
LA. Di te ínfelicent. CH. Ístic capiti dícito.
Credo álium in aliam béluam hominem vórtier:
Illic ín columbum, crédo, leno vórtitur:
Nam in colúmbari collum êjus hau multo póst erit.
In nérvom ille hodie nídamenta cóngeret.
Verúm tamen ibo, ei ádvocatus út siem,
Siquí mea opera cítius addicí potest.

ACTUS IV.

DAEMONES.

Bene fáctum et volup est hódie me his muliérculis
Tetulísse auxilium: jám cluentas répperi,
Atque ámbas forma scítula atque aetátula.
Set uxór scelesta me ómnibus servát modis,
Nequí significem quídpiam muliérculis.
Set Grípus servos nóster quid rerúm gerat,
Mirór, de nocte qui ábiit piscatum ád mare.
Pol mágis sapisset, sí dormivissét domi:
Nam núnc et operam lúdos facit et rétia,
Ut ést tempestas núnc atque ut noctú fuit.
In dígitis hodie pércoquam quod céperit:
Ita flúctuare vídeo vehementér mare.
Set uxór vocat me ad prándium: redcó domum.
Jam opplébit auris mêas sua vaniloquéntia.

GRIPUS.

Neptúno has agó gratiás meo patróno,
Qui sálsis locís incolít pisculéntis,
Quom me éx suis locís pulcre ornátum expedívit
Templísque reducém, plurumá praeda onústum
Salúte horiaé, quae in marí fluctuóso
Piscátu novó me uberí conpotívit.
Miró mihi modo átque incredíbili hic piscátus
Lepide évenit néc piscium úllam unciam hódie
Pondó cepi nísi hoc quod fero híc mecum in réte.
Nam ut dé nocte múlta inpigréque exurréxi,
Lucrúm praeposívi sopóri et quiéti:
Tempéstate saéva experíri expetívi,
Paupértatem erí qui et meám servitútem
Tolerárem opera hau parcús mea.
Nímis homo nihilíst qui piger est, nímisque id genus
odi égo male hominum.
Vígilare addecét qui sua volt témperi confícere officia:
Nón enim illum expectáre oportet, dum érus se suscitet
ád suum officium.
Nám qui dormiúnt lubenter, síne lucro et cum mâlo
quiescunt.
Nam égo nunc, qui inpigér fui, repperí mi piger ut sí
velim sim.
Hóc ego repperi ín mari hodie quídquid inest, grave
quíd inest: aurum
Híc ego inesse reór. Nec mi ullus cónscius est homo.
Núnc tibi, Gripe,
Haéc occasio óptigit, ut líberet te ex pópulo praetor.
Núnc sic faciam, síc consiliumst: ád erum veniam
dócte, astute,
Paúxillatim póllicitabor pró capite argentum, út sim
Jám ubi liber ero, ígitur demum ínstruam agrum atque
aedís, mancipia:

Návibus magnis mércaturam fáciam: aput reges rex perhibebor.
Póst animi causá mihi navem fáciam atque imitabór Stratonicum,
Óppida circumvéctitabor. Úbi nobilitas méa erit clara,
Óppidum magnúm conmoenibo: éi ego urbi Gripo índam nomen,
Mónumentum meae fámae et factis, íbique regnum mágnum instituam.
Mágnas res hic ágito in mentem instrúere. Nunc hanc praédam condam.
Sét hic rex cum acetó pransurust ét sale, sine bonó pulmento.

Trachalio. Gripus.

TR. Heus máne. GR. Quid maneam? TR. Dum hánc tibi quam tráhis rudentem cónplico.
GR. Mitté modo. TR. At pol ego te ádjuvabo. Bônis quod bene fit, haú perit.
GR. * * * * turbída tempestas fûit heri:
Nil hábeo, adulescens, píscium: ne tú mihi esse póstules.
Non vídes referre me úvidum reté sine squamosó pecu?
TR. Non édepol piscis éxpeto quam tûi sermonis sum índigens.
GR. Jam, quísquis es, me odio énicas. TR. Non sínam ego abire hinc té: mane.
GR. Cave sís malo: quid tú, malum, nam núnc me retrahis? TR. Aúdi.
GR. Non aúdio. TR. At pol qui aúdies. GR. Quin póst eloquere quíd vis.

TR. Eho tú, operae pretiúmst modo quod tíbi ego volo narráre.
GR. Elóquere quid id est. TR. Víde, num quispiám consequitur própe nos.
GR. Écquid est quód id mea réferat? TR. Scílicet:
Sét boni cónsili écquid in té mihist?
GR. Quíd negotíst, modo díce. TR. Dicám, tace,
Sí fidem modo
Dás mihi te nón fore infídum.
GR. Dó fidem tibi:
Fídus ero, quísquis es. TR. Aúdi.
Fúrtum ego vidi quí faciebat: nóram dominum id quoí fiebat.
Póst ad furem egomét devenio féroque ei conditiónem hoc pacto:
"Égo istuc furtum scío quoi factumst: núnc mihi si vis dáre dimidium,
Índicium dominó non faciam." Is míhi nihil etiám respondit.
Quíd inde aequomst dari míhi? dimidium vólo dicas.
GR. Immo ámplius etiam:
Nám nisi dat, dominó dicundum cénseo. TR. Tuo consílio faciam.
Núnc advorte animúm: namque hoc omne áttinet ad té. GR. Quid factumst?
TR. Vídulum istum quôjus est novi ego hóminem jam pridém. GR. Quid est?
TR. Ét quo pacto périit. GR. At ego quó pacto inventúst scio:
Ét qui invenit hóminem novi, et dóminus qui nunc ést scio.
Níhilo pol plurís tua hoc quam quánti illut refért mea.

Égo illum novi quójus nunc est: tú illum quojus antehác fuit.
Húnc homo nemo a mé feret: ne tú te speres ócius.
TR. Nón ferat, si dóminus veniat? GR. Dóminus huic, ne frústra sis,
Nísi ego nemo nátust, hunc qui cépi in venatú meo.
TR. Ítane vero? GR. Ecquem ésse dices ín mari piscém meum?
Quós quom capio, sí quidem cepi, mêi sunt: habeo pró meis.
Néc manu adserúntur neque illinc pártem quisquam póstulat.
Ín foro palam ómnis vendo pró meis venálibus.
Máre quidem conmúne certost ómnibus. TR. Adséntio:
Quí minus hunc conmúnem quaeso míhi esse oportet vídulum?
Ín mari inventúst. GR. Ne tu homo's ínpudenter ínpudens: [rint.
Nám si istuc jus sít quod memoras, píscatores périe-
Quíppe quom extemplo ín macellum písces prolatí sient,
Némo emat: suam quísque partem píscium poscát sibi:
Dícat in marí conmuni cáptos TR. Quid ais, ínpudens?
Aúsu's etiam cónparare vídulum cum píscibus?
Éadem tandem rés videtur? GR. Ín manu non ést mea:
Úbi demisi réte atque hamum, quídquid haesit éxtraho.
Mêum quod rete atque hámi nancti súnt, meum potíssumumst.
TR. Ímmo hercle haut est, sí quidem quod vas éxcepisti. GR. Phílosophe.

TR. Sét tu enumquam píscatorem vídisti, venéfice,
Vídulum piscém cepisse aut prótulisse ullum ín forum?
Nón enim tu hic quidem óccupabis ómnis quaestus quós voles:
Ét vitorem et píscatorem té esse, inpure, póstulas.
Vél te mihi monstráre oportet píscis qui sit vídulus:
Vél quod in marí non natumst néque habet squamas né feras.
GR. Quíd, tu numquam audívisti antehac vídulum esse piscém? TR. Scelus,
Núllus est. GR. Immóst profecto: ego quí sum piscatór scio.
Vérum raro cápitur: nullus mínus saepe ad terrám venit.
TR. Níl agis: dare vérba speras míhi te posse, fúr cifer.
Quó colorest? GR. Hóc colore cápiuntur pauxílluli:
Súnt alii puníceo corio, mágni item atque atrí. TR. Scio:
Tu hércle, opino, in vídulum convórtes piscem, nísi caves:
Fíet tibi puníceum corium, póstea atrum dénuo.
GR. Quód scelus hodie hóc inveni. TR. Vérba facimus: ít dies.
Víde sis, quojus árbitratu nós vis facere? GR. Víduli
Árbitratu. TR. Íta enimvero? stúltus es. GR. Salvé, Thales.
TR. Tú istunc hodie nón feres, nisi dás sequestrum aut árbitrum,
Quójus haec res árbitratu fíat. GR. Quaeso sánun es?
TR. Sum élleborosus. GR. At égo cerritus: húnc non amittám tamen.

TR. Vérbum etiam adde unúm, jam in cerebro cólaphos apstrudám tuo.
Égo jam hic te, itidem quási peniculus nóvos exurgerí solet,
Ni húnc amittis, éxurgebo quídquid humorís tibist.
GR. Tánge: adfligam ad térram te itidem ut píscem soleo pólypum.
Vís pugnare? TR. Quíd opust? quin tu pótius praedam dívide.
GR. Hínc tu nisi malúm frunisci níl potes, ne póstules.
Ábeo ego hinc. TR. At ego hínc offlectam návem, nequo abeás: mane.
GR. Sí tu proreta ísti navi's, égo gubernatór ero.
Mítte rudentem núnc, sceleste. TR. Míttam: omitte vídulum.
GR. Númquam hercle hinc hodié ramenta fíes fortunátior.
TR. Nón probare pérnegando míhi potes, nisi pars datur
Aút ad arbitrúm reditur aút sequestro pónitur.
GR. Quémne ego excepi ín mari? TR. Ast ego ín spectavi e lítore.
GR. Méa opera et labóre et rete et hória. TR. Numquí minus,
Sí veniat nunc dóminus quojust, égo qui inspectam procul
Te húnc habere, fúr sum quam tu? GR. Níhilo. TR. Mane, mastígia:
Quo árgumento sócius non sum et fúr sum, facdum ex té sciam.
GR. Néscio: neque ego ístas vostras léges urbanás scio,
Nísi quia hunc meum ésse dico. TR. Ét ego item esse aió meum.

GR. Máne jam: repperí quo pacto néc fur nec sociús sies.
TR. Quó pacto? GR. Sine me hínc abire: tú abi tacitus tûam viam,
Néc tu me quoiquam índicassis néque ego tibi quicquám dabo.
Tú taceto: ego mússitabo. Hoc óptumum atque aequíssumumst.
TR. Écquid conditiónis audes férre? GR. Jam dudúm fero:
Út abeas, rudéntem amittas, míhi molestus né sies.
TR. Máne, dum refero cónditionem. GR. Te, ópsecro hercle, aufér modo.
TR. Écquem in his locís novisti? GR. Opórtet vicinós meos.
TR. Úbi tu hic habitas? GR. Pórro illic longe úsque in campis últumis.
TR. Vín qui in hac villa hábitat ejus árbitratu fíeri?
GR. Paúlisper remítte restem, dúm concedo et cónsulo.
TR. Fíat. GR. Euge, sálva res est: praéda haec perpetuást mea.
Ád meum erum arbitrúm vocat me hic íntra praesepís meas.
Númquam hercle hodie abjúdicabit áb suo trióbulum.
Né iste hauscit quam cónditionem tétulit: ibo ad árbitrum.
TR. Quíd igitur? GR. Quamquam ístuc esse jús meum certó scio,
Fíat istuc pótius quam nunc púgnem tecum. TR. Núnc places.
GR. Quámquam ad ignotum árbitrum me adpéllis, si adhibebít fidem,
Étsi ignotust, nótust: si non, nótus ignotíssumust.

DAEMONES. PALAESTRA ET AMPELISCA. (LORARII.) GRIPUS. TRACHALIO.

DÆ. Sério edepol, quámquam vos quae vóltis cupio, múlieres,
Métuo propter vós mea uxor né me extrudat aédibus,
Quaé me pelicés adduxe dícet ante oculós suos.
Vós confugite in áram potius quám ego. MU. Miserae périimus.
DÆ. Égo vos salvas sístam: ne timéte. Set quid vós foras
Prósequimini? quóniam ego adsum, fáciet nemo injúriam.
Íte, inquam, domum ámbo nunc jam éx praesidio praésides.
GR. Ó ere salve. DÆ. Sálve. Quid ît? TR. Túun hic sérvost? GR. Haú pudet.
TR. Níhil ago tecum. GR. Érgo abi hinc sis. TR. Quaéso respondé, senex:
Túun hic servost? DÆ. Méus est. TR. Hem, istuc óptume, quandó tuust.
Íterum te salúto. DÆ. Et ego te. Tún'es, qui hau multó prius
Ábiisti hinc erum árcessitum? TR. Ego ís sum. DÆ. Quid nunc vís tibi?
TR. Némpe hic tuus est? DÆ. Méus est. TR. Istuc óptume, quandó tuust.
DÆ. Quíd negotist? TR. Vír scelestus íllic est. DÆ. Quid fecít tibi
Vír scelestus? TR. Hómini ego isti tálos suffringí volo.
DÆ. Quíd est qua de re lítigatis núnc inter vos? TR. Éloquar.
GR. Ímmo ego eloquár. TR. Ego opinor rém facesso. GR. Sí quidem

Sís pudicus, hínc facessas. DÆ. Grípe, animum advorte ác tace.
GR. Útin istic prius dícat? DÆ. Audi. Lóquere tu. GR. Alienón prius
Quám tuo dabis orátionem? TR. Hem, út nequitur cónprimi.
Íta ut occepi dícere, illum quém tu fano Vénerio
Dúdum lenonem éxtrusisti, ejus vídulum hic eccíllum habet.
GR. Nón habeo. TR. Negás quod oculis vídeo? GR. At ne videás velim.
Hábeo, non habeó: quid tu me cúras quid rerúm geram?
TR. Quó modo habeas, íllut refert, júrene anne injúria.
GR. Ní istum cepi, núlla causast quín me condonés cruci.
Si ín mari rete égo prehendi, quí tuum potiust quám meum?
TR. Vérba dat: hoc modó res gestast, út ego dico. GR. Quíd tu ais?
TR. Quôad primariús vir dicat, cónprime hunc sis, sí tuust.
GR. Quíd, tu idem vis míhimet fieri, quód erus consuevít tibi?
Sí ille te conprímere solitust, híc nos noster nón solet.
DÆ. Vérbo illo modo ílle vicit. Quíd nunc tu vis? Díc mihi.
TR. Équidem ego neque pártem posco míhi istinc de istoc vídulo
Néque meum esse hodie úmquam dixi: sét isti inest cistéllula
Húius mulierís, quam dudum díxi fuisse líberam.
DÆ. Némpe tu hanc dicis, quám esse aiebas dúdum popularém meam?

TR. Ád modum: et ea quae ólim parva géstavit crepúndia
Ísti in ista cístula insunt, quaé isti inest in vídulo.
Hóc neque istic úsust et illi míserae suppetiás feret,
Si íd dederit, qui sûos parentis quaérat. DÆ. Faciam ut dét: tace.
GR. Níhil hercle ego sum istí daturus. TR. Níl peto nisi cístulam
Ét crepundia. GR. Quíd, ea si sunt aúrea? TR. Quid istúc tua? [bitur.
Aúrum auro expendétur, argentum árgento exaequá-
GR. Fác sis aurum ut vídeam: post ego fáciam ut videas cístulam.
DÆ. Cáve malo ac tace tú: tu perge ut óccepisti dícere.
TR. Únum te opsecro, út ted hujus cónmiserescat múlieris,
Sí quidem hic lenónis ejust vídulus, quem súspicor.
Híc ego nisi de opínione cértum nil dicó tibi.
GR. Víden scelestus ut aúcupatur? TR. Síne me ut occepí loqui.
Sí scelesti illíus est hic quójus dico vídulus,
Haéc poterunt novísse: ostendere hís jube. GR. Ain? osténdere?
DÆ. Haút iniquom dícit, Gripe, ut óstendatur vídulus.
GR. Ímmo hercle insigníte inique. DÆ. Quídum? GR. Quia, si osténdero,
Cóntinuo hunc novísse dicent scílicet. TR. Scelerûm caput,
Út tute's, item ómnis censes ésse? perjurí caput.
GR. Ómnia ego istaec fácile patior, dúm hic hinc a me séntiat.
TR. Átqui nunc aps té stat: verum hinc cíbit testimónium.

DÆ. Grípe, advorte animúm. Tu paucis éxpedi quid póstulas.
TR. Díxi equidem: set sí parum intelléxti, dicam dénuo.
Hásce ambas, ut dúdum dixi, ita ésse oportet líberas:
Haéc Athenis párva fuit vírgo surpta. GR. Díc mihi,
Quíd id ad vidulum áttinet, servaé sint istae an líberae.
TR. Ómnia iterum vís memorari, scélus, ut defiát dies.
DÆ. Ápstine maledíctis et mi quód rogavi dílue.
TR. Cístellam isti inésse oportet caúdeam in isto vídulo,
Úbi sunt signa quí parentis nóscere haec possít suos,
Quíbuscum parva Athénis periit, sícuti dixí prius.
GR. Júppiter te díque perdant. Quíd ais, vir venéfice?
Quíd, istae mutae súnt, quae pro se fábulari nón queant?
TR. Êo tacent, quia tácitast melior múlier semper quám loquens.
GR. Túm pol tu pro orátione néc vir nec muliér mihi's.
TR. Quídum? GR. Quia enim néque loquens es néque tacens umquám bonus.
Quaéso, enumquam hodié licebit míhi loqui? DÆ. Si praéterhac
Únum verbum fáxis hodie, egó tibi conminuám caput.
TR. Út id occepi dícere, eam, senéx, te quaeso cístulam
Út jubeas hunc réddere illis: ób eam siquid póstulat
Síbi mercedis, dábitur: aliut quídquid ibist habeát sibi.

GR. Núnc demum istuc dícis, quoniam jús meum
esse intéllegis:
Dúdum dimidiám petebas pártem. TR. Immo etiam
núnc peto.
GR. Vídi petere mílvom, etiam quóm nihil auferrêt
tamen.
DÆ. Nón ego te conprímere possum síne malo?
GR. Si istíc tacet,
Égo tacebo: sí iste loquitur, síne me pro re mêa lo-
qui.
DÆ. Cédo sis modo mi vídulum istum, Grípe. GR.
Concredám tibi:
Át si istorum níl sit, mihi uti réddas. DÆ. Redde-
túr. GR. Tene.
DÆ. Aúdi nunc jám, Palaestra atque Ámpelisca, hoc
quód loquor:
Éstne hic vidulus, úbi cistellam túam inesse hic ai-
bát? PA. Is est.
GR. Périi miser ego hércle: ut prius quam pláne as-
pexit ílico
Éum esse dixit. PA. Fáciam ego hanc rem plánam
ex proclivá tibi.
Cístellam isti inésse oportet caúdeam in isto vídulo:
Íbi ego dicam quídquid inerit nóminatim: tú mihi
Níhilum ostenderís. Si falsa dícam, frustra díxero:
Vós tum vobis ístaec quidquid ínerit isti habébi-
tis.
Sét si vera, tum ópsecro te ut méa mi reddantúr.
DÆ. Placet:
Jús merum oras mêo quidem animo. GR. At meo
hércle summam injúriam: [nia
Quíd, si ista aut supérstitiosa aut áriolast atque óm-
Quídquid insit véra dicet? ánne habebit áriola?
DÆ. Nón feret, nisi véra dicet: néquiquam ariolá-
bitur.

Sólve vidulum érgo, ut quid sit vérum quam primúm sciam.
GR. Hóc habet: est solútum. Ah perii: vídeo cistellam. DÆ. Haécinest?
PA. Ístaec est. O mêi parentes, híc vos conclusós gero:
Húc opesque spésque vostrum cógnoscendum cóndidi.
GR. Túm tibi hercle dêos iratos ésse oportet, quísquis es,
Quaé parentis tám in angustum tûos locum conpégeris.
DÆ. Grípe, accede huc, túa res agitur: tú, puella, istínc procul
Dícito quid ínsit et qua fácie: memorato ómnia.
Si hércle tantillúm peccassis, quód posterius póstules
Te ád verum convórti, nugas, múlier, magnas égeris.
GR. Jús bonum oras. TR. Édepol hau ted órat nam tu injúriu's.
DÆ. Lóquere nunc jám, puella. Grípe, animum advorte ác tace.
PA. Súnt crepundia. DÆ. Écca video. GR. Périi in primo praélio:
Máne ne ostenderís. DÆ. Qua facie súnt? responde ex órdine.
PA. Énsiculust aurcolus primum líteratus. DÆ. Dícedum,
Ín eo ensiculo líterarum quíd sit. PA. Mei nomén patris.
Póst altrinsecus áncipes secúriculast, item aúrea,
Líterata: ibi mátris nomen ín securiculást. DÆ. Mane:
Díc, in ensiculó quid nomen sít paternum. PA. Daémones.

DÆ. Di ínmortales, úbi loci sunt spés meae? GR. Immo edepól meae?

DÆ. Pérge, te opsecró, continuo. GR. Plácide, aut ite in mâlam crucem.

DÆ. Lóquere, matris nómen hic quid ín securiculá siet.

PA. Daédalis. DÆ. Di mé servatum cúpiunt. GR. At me pérditum.

DÆ. Fíliam meam esse hánc opertet, Grípe. GR. Sit per mé quidem.

Quí te di omnes pérdant, qui hodie me óculis vidistí tuis,

Méque adeo sceléstum, qui non círcumspexi céntiens

Príus, me nequis ínspectaret, quám rete extraxi éx aqua.

PA. Póst sicilicula árgenteola et dûae conexae mániculae

Ét suculast. GR. Quin díerecta i tu cúm sucula et cum pórculis.

PA. Ét bulla aureást, pater quam dêdit mihi natalí die.

DÆ. Êast profecto: cóntineri quín conplectar nón queo.

Fília mea, sálve: ego is sum quí te produxí pater:

Égo sum Daemonés, et mater túa eccám hic intus Daédalis.

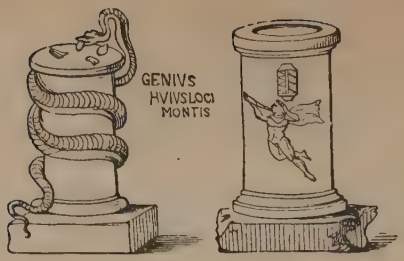
PA. Sálve, mi pater ínsperate. DÆ. Sálve: ut te amplectór lubens.

TR. Vólup est quom istuc éx pietate vóstra vobis cóntigit.

DÆ. Ágedum, hunc, si potés, fer intro vídulum, Trachálio.

TR. Écce Gripi scélera: quom ista rés male evenít tibi.

Grípe, gratulór. DÆ. Age eamus, méa gnata, ad matrém tuam,
Quae éx te poterit árgumentis hánc rem magis exquírere:
Quaé te magis tractávit magisque sígna pernovít tua.
TR. Êamus hinc intro ómnes, quando óperam promiscám damus.
PA. Séquere me, Ampelísca. AM. Quom te dí amant, voluptatíst mihi.
GR. Súmne ego homo sceléstus, qui illunc hódie excepi vídulum?
Aút quom excepi, quí non alicubi ín solo apstrusí loco?
Crédebam edepol túrbulentam praédam eventurám mihi,
Quía illa mihi tam túrbulenta témpestate evénerat.
Crédo edepol ego illíc inesse argénti et auri lárgiter.
Quíd meliust quam ut hínc intro abeam et mé suspendam clánculum,
Sáltem tantispér dum apscedat haéc a me aegrimónia?



ACTUS V.

DAEMONES.

Pro di ínmortales, quís mest fortunátior,
Qui ex ínproviso fíliam invení meam?
Satín siquoi homini dí esse bene factúm volunt,
Aliquo íllut pacto optíngit optatúm piis?
Ego hódie, quod neque spéravi neque crédidi,
Ex ínproviso fíliam invení meam,
Et eám de genere súmmo adulescentí dabo
Ingénuo, Atheniénsi et cognató meo. [volo
Eum ego ádeo arcessi huc ád me quam primúm
Jussíque exire huc éjus servom, ut ád forum
Irét. Nondum egressum ésse eum, id mirór tamen.
Accédam opinor ád foris. Quid cónspicor?
Uxór conplexa cóllo retinet fíliam.
Nimis paéne inepta atque ódiosa ejus amátiost.
Áliquando ausculándo meliust, úxor, pausam fíeri:
Átque adorna ut rém divinam fáciam, quom intro advénero,
Láribus familiáribus, quom auxérunt nostram fámiliam.
Súnt domi agni et pórci sacres. Sét quid istum remorámini, [foras.
Múlieres, Trachálionem? atque óptume eccum exít

TRACHALIO. DAEMONES.

TR. Úbi ubi erit, jam invéstigabo et mécum ad te adducám semul
Plésidippum. DÆ. Elóquere ut haec res óptigit de fília.
Êum roga ut relínquat alias rés et huc veniát. TR. Licet.
DÆ. Dícito datúrum meam illi fíliam uxorém. TR. Licet.
DÆ. Ét patrem ejus mé novisse et míhi esse cognatúm. TR. Licet.
DÆ. Sét propera. TR. Licét. DÆ. Jam hic fac sit, céna ut curetúr. TR. Licet.
DÆ. Ómnian licét? TR. Licet. Set scín quid est quod té volo?
Quód promisisti út memineris, hódie ut liber sím. DÆ. Licet.
TR. Fác ut exores Plésidippum, ut mé manu emittát. DÆ. Licet.
TR. Ét tua filia fácito ut oret: fácile exorabít. DÆ. Licet.
TR. Átque ut mi Ampelísca nubat, úbi ego sim libér. DÆ. Licet.
TR. Átque ut mihi gratúm beneficium fáctis experiár. DÆ. Licet.
TR. Ómnian licét? DÆ. Licet. Tibi rúsum refero grátiam.
Sét propera ire in úrbem actutum et récipe te huc rusúm. TR. Licet.
Jam híc ero. Tu intéribi adorna céterum quod opúst. DÆ. Licet.
Hércules istum ínfelicet cúm sua licéntia:
Íta meas replévit auris. Quídquid memorabám, licet.

GRIPUS. DAEMONES.

GR. Quam móx licet te cónpellare, Daémones?
DÆ. Quid ést negoti, Grípe? GR. De illo vídulo,
Si sápias, sapias: hábeas quod di dánt boni.
DÆ. Aequóm videtur tíbi ut ego alienúm quod est
Meum ésse dicam? GR. Quódne ego inveni ín mari?
DÆ. Tantoílli melius óptigit qui pérdidit:
Tuum ésse nihilo mágis oportet vídulum.
GR. Istó tu's pauper, quóm nimis sancté piu's.
DÆ. O Grípe Gripe, in aétate hominum plúrumae
Fiúnt transennae, illi úbi decipiuntúr dolis.
Atque édepol in eas plérumque esca inpónitur,
Quam síquis avidus póscit escam aváriter,
Decípitur in transénna avaritiá sua.
Ille quí consulte, dócte atque astuté cavet,
Diútine uti ei béne licet partúm bene.
Mi istaéc videtur praéda praedatum írier,
Majóre ut cum dote ábeat hinc quam advénerit.
Egone út quod ad me adlátum esse alienúm sciam
Celém? minume istuc fáciet noster Daémones.
Sempér cavere hoc sápientis aequíssumumst,
Ne cónscii sint ípsi maleficí suis.
Ego nísi quom lusim níl morer ullúm lucrum.
GR. Spectávi ego pridem cómicos ad istúm modum
Sapiénter dicta dícere atque is plaúdier,
Quom illós sapientis móres monstrabánt poplo.
Set quom índe suam quisque íbant divorsí domum,
Nullús erat illo pácto ut illi jússerant.
DÆ. Abi íntro, ne moléstu's, linguae témpera.
Ego tíbi daturus níl sum, ne tu frústra sis.
GR. At égo deos quaeso, ut quídquid in illo vídulost,

Si aurúm, si argentumst, ómne id ut fiát cinis.
DÆ. Illúc est quod nos néquam servis útimur.
Nam illíc cum servo síquo congressús foret,
Et ípsum sese et íllum furti astríngeret.
Dum praédam habere sé censeret, ínterim
Praeda ípsus esset: praéda praedam dúceret.
Nunc hínc intro ibo et sácruficabo: póstibi
Jubébo nobis cénam continuó coqui.

PLESIDIPPUS. TRACHALIO.

PL. Íterum mi istaec ómnia itera, mi ánime, mi Trachálio,
Mí liberte, mí patrone, ímmo potius mí pater:
Répperit patrém Palaestra suum átque matrem? TR. Répperit.
PL. Ét popularis ést? TR. Opino. PL. Et míhi nupturast? TR. Súspicor.
PL. Cénsen hodie déspondebit êam mihi, quaeso? TR. Cénseo.
PL. Quíd, patri etiam grátulabor quom íllam invenit? TR. Cénseo.
PL. Quíd, matri ejus? TR. Cénseo. PL. Quid érgo censes? TR. Quód rogas,
Cénseo. PL. Dic érgo, quanti cénses? TR. Egone? cénseo.
PL. Ádsum equidem, ne cénsionem sémper facias. TR. Cénseo.
PL. Quíd, si curram? TR. Cénseo. PL. An sic pótius placide? TR. Cénseo.
PL. Étiamne eam salútem adveniens? TR. Cénseo. PL. Etiám patrem?
TR. Cénseo. PL. Post éjus matrem? TR. Cénseo. PL. Quid póstea?

Étiamne adveniéns conplectar êjus patrem? TR. Non cénseo.
PL. Quíd, matrem? TR. Non cénseo. PL. Quid, êampse illam? TR. Non cénseo.
PL. Périi, dilectúm dimisit: núnc non censet, quóm volo.
TR. Sánus non es: séquere. PL. Duc me, mí patrone, quó lubet. 1280

LABRAX. GRIPUS.

LA. Quis mést mortalis míserior qui vívat alter hódie,
Quem aput récuperatorés modo damnávit Plesidíppus?
Abjúdicata a mé modost Palaéstra: perditús sum.
Nam lénones ex gaúdio credo ésse procreátos:
Ita omnés mortales, síquid est malí lenoni, gaúdent. 1285
Nunc álteram illam quaé meast visam húc in Veneris fánum
Saltem út eam abducam, dé bonis quod réstat reliquiárum.
GR. Numquam édepol hodie ad vésperum Gripum ínspicietis vívom,
Nisi vídulus mihi rédditur. LA. Perií: quom mentiónem
Fieri aúdio usquam víduli, quasi pálo pectus túndor. 1290
GR. Istíc scelestus líber est: ego qui ín mari preh*é*ndi
Rete átque excepi vídulum, ei dáre negatis quícquam.

LA. Pro di ínmortales, sûo mihi hic sermóne arrexìt aúris.
GR. Cubitum hércle longis líteris signábo jam usquequáque,
Siquís perdiderit vídulum cum auro átque argento múlto,
Ad Grípum ut veniat. Nón feretis ístum, ut postulátis.
LA. Meum hércle illic homo vídulum scit quí habet, ut ego opínor.
Adeúndus mi illic ést homo: di quaéso subveníte.
GR. Quid me íntro revocas? hóc volo hic ante óstium extergére.
Nam hoc quîdem pol e robígine, non ést e ferro fáctum:
Ita quánto magis extérgeo, rutilum átque tenuiús fit.
Nam hoc quîdem venenatúmst verum: ita in mánibus consenéscit.
LA. Aduléscens, salve. GR. Dí te ament cum inráso capite. LA. Quíd fit?
GR. Verum éxtergetur. LA. Út vales? GR. Quid tú? num medicus quaéso's?
LA. Immo édepol una lítera plus súm quam medicus. GR. Túm tu
Mendícus es? LA. Tetigísti acu. GR. Vidétur digna fórma.
Set quíd tibist? LA. Hac próxuma nocte ín mari hercle elávi:
Confráctast navis, pérdidi quidquíd erat miser ibi ómne.
GR. Quid pérdidisti? LA. Vídulum cum auro átque argento múlto.
GR. Ecquíd meministi in vídulo qui périit quid ibi infúerit?

LA. Quid réfert, qui períit tamen, si núnc hoc fabulémur?
GR. Quid, si égo sciam qui invénerit? volo éx te scire sígna.
LA. Octíngenti in marsúpio nummi aúrei infuérunt,
Praetérea centum Phílippeae minae ín pasceolo sórsus.
GR. Magna hércle praedast: lárgiter mercédis indipíscar:
Di homines respiciunt: bene ergo hinc praedatus ibo.
Profóctost hujus vídulus. Perge ália tu expedíre.
LA. Taléntum argenti cómmodum magnum ínerat in crumína,
Praetérea sinus, cántharus, epíchysis, gaulus, cýathus.
GR. Papaé: divitias tú quidem habuísti luculéntas.
LA. Miscrum ístuc verbum et péssumumst "habuísse et nihil habére."
GR. Quid dáre velis qui istaéc tibi investíget indicétque?
Elóquere propere céleriter. LA. Nummós trecentos. GR. Trícas.
LA. Quadrigéntos. GR. Tramas pútidas. LA. Quingéntos. GR. Cassam glándem.
LA. Sescéntos. GR. Curculiúnculos minútos fabuláre.
LA. Dabo séptingentos. GR. Ós calet tibi: núnc id frigefáctas.
LA. Millé dabo nummum. GR. Sómnias. LA. Nihil áddo: abi. GR. Igitur aúdi:
Si hercle ábiero hinc, hic nón ero. LA. Vin céntum et mille? GR. Dórmis.

LA. Elóquere quantum póstules. GR. Quo níhil invitus áddas,
Taléntum magnum: nón potest trióbulum hinc abésse:
Proin tú vel aias vél neges. LA. Quid istíc? necessumst, vídeo:
Dabitúr talentum. GR. Accédedum huc: Venus haéc volo adrogét te.
LA. Quod tíbi lubet, id mi ímpera. GR. Tange áram hanc Veneris. LA. Tángo.
GR. Per Vénerem hanc jurandúmst tibi. LA. Quid júrem? GR. Quod jubébo.
LA. Praei vérbis quidvis: quód domist, numquam úlli supplicábo.
GR. Tene áram hanc. LA. Teneo. GR. Déjera te argéntum mihi datúrum
Eodem íllo die ubi víduli siés potitus. LA. Fíat.
GR. LA. Venus Cýrenensis, téstem te testór mihi,
Si vídulum illum, quém ego in navi pérdidi,
Cum auro átque argento sálvom investigávero
Isque ín potestatém meam pervénerit:
GR. Tum ego huíce Gripo, ínquito et me tángito
LA. Tum ego huíce Gripo, díco, Venus, ut tu aúdias
GR. LA. Taléntum argenti mágnum continuó dabo.
GR. Si défraudassis, díc ut in quaestú tuo
Venus éradicet cáput atque aetatém tuam.
Tecúm tam tute habéto hoc, ubi juráveris.
LA. Illút ego advorsum síquid peccassó, Venus,
Venerór te ut omnes míseri lenonés sient.
GR. Tam fíet, etsi tú fidem serváveris.
Tu hic ópperire: jam égo faxo exibít senex:
Eum tú continuo vídulum repóscito.

LA. Si máxume illum míhi reddiderit vídulum,
Non égo illic hodie débeo trióbulum.
Meus árbitratust, língua quod jurét mea.
Set cónticiscam: eccum éxit et ducít senem.

GRIPUS. DAEMONES. LABRAX.

GR. Séquere hac: ubi istic lénost? heus tu: én tibi, nic habet vídulum.
DÆ. Hábeo et fateor ésse aput me: et, sí tuus est, habeás tibi.
Ómnia ut quicque ínfuit ita sálva sistentúr tibi.
Téne, si tuus est. LA. Di ínmortales méus est. Salve, vídule.
DÆ. Túun est? LA. Rogitas? sí quidem hercle Jóvis fuit, meus ést tamen.
DÆ. Ómnia insunt sálva: una istinc cístella exceptást modo
Cúm crepundiís, quibus hodie fíliam invení meam.
LA. Quám? DÆ. Tua quae fuít Palaestra, ea fília inventást mea.
LA. Béne mehercle fáctumst: quom istaec rés tibi ex sententia
Púlcre evenit, gaúdeo. DÆ. Istuc fácile non credó tibi.
LA. Ímmo hercle, ut sciás gaudere mé, tu mihi trióbulum
Ób eam ne duís: condono té. DÆ. Benigne edepól facis.
LA. Ímmo tu quidem hércle vero. GR. Heús tu, jam habes vídulum?
LA. Hábeo. GR. Propera. LA. Quíd properabo? GR. Réddere argentúm mihi.
LA. Néque edepol tibi dó neque quicquam débeo. GR. Quae haec fáctiost?

Nón debes? LA. Non hércle vero. GR. Nón tu juratús mihi's?
LA. Júratus sum, et núnc jurabo, síquid voluptatíst mihi:
Jús jurandum rêi servandae, nón perdundae cónditumst.
GR Cédo sis mihi taléntum magnum argénti, perjuríssume.
DÆ. Grípe, quod tu istúm talentum póscis? GR. Juratúst mihi
Dáre. LA. Lubet juráre: tun meo póntifex perjúrio's?
DÆ. Quá pro re argentúm promisit híc tibi? GR. Si vídulum
Húnc redegissem ín potestatem éjus, juratúst dare
Míhi talentum mágnum argenti. LA. Cédo quicum habeam júdicem,
Ní dolo malo ínstipulatus sís nive etiamdum haú siem
Quínque et viginti ánnos natus. GR. Hábe cum hoc. LA. Immo aliósť opus.
DÆ. Jám ab isto auferre haú sinam te, ni ístunc condemnávero.
Prómisistine huíc argentum? LA. Fáteor. DÆ. Quod servó meo
Prómisisti, méum esse oportet. Né tu, leno, póstules
Te híc fide lenónia uti: nón potis. GR. Jam té ratu's
Nánctum hominem quem défraudares? dándum huc argentúmst probum:
Íd ego continuo huíc dabo, adeo mé ut hic emittát manu.
DÆ. Quándo ergo erga té benignus égo fui atque operá mea
Haéc tibi sunt serváta: (GR. Immo hercle mêa, ne tu dicás tua.

DÆ. Sí sapies, tacébis): tum te míhi benigne itidem
áddecet
Béne merenti béne referre grátiam. LA. Nempe
pró meo
Júre oras? DÆ. Mirúm quin tuum jus mêo periclo
aps te éxpetam.
GR. Sálvos sum: lenó labascit: líbertas porténditur.
DÆ. Vídulum istunc ílle invenit: íllut mancupiúm
meumst.
Égo tibi hunc porró servavi cúm magna pecúnia.
LA. Grátiam habeo et dé talento núlla causast quín
ferás,
Quód isti sum jurátus. GR. Heus tu, míhi dato
ergo, sí sapis.
DÆ. Tácen an non? GR. Tu mêam rem simulas
ágere: tibi mu * * *
Nón hercle istoc me íntervortes, si áliam praedam
pérdidi.
DÆ. Vápulabis, vérbum si addes únum. GR. Vel
tu hercle énica:
Nón tacebo umquam álio pacto, nísi talento cónpri-
mor.
LA. Tíbi quidem operam hic dát: taceto. DÆ.
Cóncede huc lenó. LA. Licet.
GR. Pálam age, nolo ego múrmurillum néque susur-
rum fíeri.
DÆ. Díc mihi, quanti tu íllam emisti tuam álteram
muliérculam
Ámpeliscam? LA. Mílle nummum dínumeravi.
DÆ. Vín tibi
Cónditionem lúculentam férre me? LA. Sané volo.
DÆ. Díviduom taléntum faciam. LA. Béne facis.
DÆ. Pro illa áltera,
Líbera ut sit, tíbi dimidium súme, dimidium huíc
cedo.

LA. Máxume. DÆ. Pro illó dimidio Grípum ego emittám manu,
Quém propter tu vídulum et ego gnátam inveni. LA. Béne facis:
Grátiam habeo mágnam. GR. Quam mox mi árgentum ergo rédditur?
DÆ. Rés solutast, Grípe. Ego habeo. GR. Tu hércle: at ego me mávolo.
DÆ. Níhil hercle hic tibi, né tu speres: júris jurandí volo
Grátiam faciás. GR. Perii hercle: nísi me suspendo, óccidi.
Númquam hercle iterum défraudabis mé quidem post húnc diem.
DÆ. Híc hodie cenáto, leno. LA. Fíat: conditió placet.
DÆ. Séquimini intro. Spéctatores, vós quoque ad cenám vocem,
Ní daturus níl sim neque sit quícquam polluctí domi,
Níve adeo vocátos credam vós esse ad cenám foras.
Vérum si volétis plausum fábulae huic clarúm dare,
Cómissatum omnés venitote ád me ad annos sédecim.
Vós hodie hic cenátote ambo. GR. Fíat. CANTOR. Jam Plausúm date.

THE METRES OF PLAUTUS.

INTRODUCTORY REMARKS.

The comic measures depart very greatly from the regularity that appears, even amid great variety, in epic, lyric, and tragic poetry. The boundless license of Plautus and Terence have furnished both ancient and modern scholars of the highest eminence a great field for discussion. This license is largely due to the very nature of comedy. Its colloquialisms were incompatible with the elegant stiffness and refined pronunciation of later poetry. While it adhered to metrical rules, it pronounced its words as they were uttered by the common people. The same words and syllables that were clipped and contracted in the conversations of the forum and the market-place were doubtless omitted in the pronunciation of the actor.

The following remarks, condensed mainly from Brix's Introduction to the Trinummus, with occasional references to Corson and Monk, will sufficiently explain the peculiarities of Plautus's measure, and will be referred to often in the Metrical Notes. These, it is hoped, with the marking of the text, and the tabular key of Fleckeisen, will render the scansion of Plautus, hitherto accounted difficult, easy and pleasant.

That Plautus differed essentially from the Augustan poets in his method of measuring syllables admits of no question. But to set up the prosody of Horace, Virgil, and Ovid as the infallible standard, while every deviation on the part of Plautus is either to be assigned to the caprice of the poet or imputed to a ruder age of versification, would be an act of injustice to the poet, and a failure to comprehend the character of the language which he had to mould to his use. In the measurement of syllables and their metrical appropriation, Plautus, like all early scenic poets, follows the usage of popular speech, and presents in his prosody in general the carelessness and fluctuation of the language of every-day life. From Plautus, the reforming versification of Ennius, with its new metre, the dactylic hexameter, radically differs. The rhythm of this verse, with an arsis incapable of resolution and a strongly-marked double thesis, was irreconcilable with the freer movement of older metres. It insisted on endings of

definite quantity, long or short, and exacted a complete subordination and classification into these two great categories. Thus, for Latin hexameter, there grew up a law of prosody as definite and scrupulous as that of the Greek. But in the case of the iambic and trochaic metres of dramatic poetry, neither did Terence, Pacuvius, Attius, nor even Ennius modify to any considerable degree the usage of Plautus; Catullus and Horace were the first to make Latin iambics observe the stricter law of Greek prosody.

The peculiarities of Plautus in prosody, analogous to the irregularities of popular usage, can not all be enumerated here. Furthermore, we are only acquainted with isolated facts, the sum of which would fail of being authoritative for every anomaly. Consequently we content ourselves with a discussion of only the most important of these peculiarities, without claiming to exhaust all the phenomena in this field of investigation, or to reduce them to a system. The caprice of popular pronunciation and the lack of satisfactory evidence would render this difficult, if not impossible.

1. It is admitted that final *s*, even in Cicero's time, was so weak that, in combination with the initial consonant of the following word, it did not make the vowel long by position. Cicero (Or., § 161) quotes several passages (one from Lucilius), and at the same time remarks with a sneer of censure that only *poetæ novi* had taken offense at it. Therefore, in the sixth foot of the senarius, which is otherwise always pure and uniform, and at the close of the iambic acatalectic tetrameter and the trochaic catalectic tetrameter, *s* does not render the vowel long by position; as *salvos sis*, Rud., l. 103; *estis nunc*, Rud., l. 512; *Commonitus sum*, Trin., 1054.

2. It is farther to be observed, quite at variance with late usage in verse, that in scenic versification, mutes before liquids are incapable of giving position; so *agris*, *libros*, *duplex*, can not give spondaic, but only iambic word-feet.

3. But the influence most far-reaching in changing the natural quantity in popular speech was accent. While the measured dignity of oratorical speech, in words like *dŏmī*, *căvē*, allowed full force both to the accent of the first syllable and long vowel of the last, which was unaccented, the more rapid articulation of the people felt it an inconvenient and troublesome task to allow an unaccented long syllable to follow an accented short, and they weakened iambic word-feet of all sorts to light pyrrhics. Therefore we find not seldom in the comic writers with pyrrhic measure such forms as Trin., 841, *domi*; 257, *preti*; 272, *boni*; 822, *bonis*; 868, *foris* (*fores*); 288, *manu*; 602, *modo*; 728, *dedi*; and the iambic imperative, with the exception of a case mentioned farther on, appears continually shortened in the final syllable; as Trin., 1091, *tene*; 763, *vide*; 847, *viden*; 830, *abi*; 989, *abin*. See also *utin istic*, Rud., l. 1063.

4. Hand in hand with this weakening of the vowel, and for a like purpose, went the obscuration and the rejection of consonant endings; as *enim*, *apud*, *quidem*, *parum*, *soror*, *caput*, *amant*, *habent*, for which the older forms, *apu*, *quide*, *paru*, etc., frequently appear. Therefore the last syllable of such words did not have the vowel long before the following initial consonant. So Trin., 61, *enim*; 196, *apud*; 336, *quidem*; 238, *petit*; 503, *erat*; 661, *piget*; 902, *dedit*; 642, *itan*; 316 and 361, *pater*; 236, *modum*; 261, *forum*; 80, *potest*. (Examples of the falling away of the final *m* may be found in greater number in Cors. Aus., p. 110–12.) But that the weakening of the final vowel of these words is due to the influence of the accent of the preceding short syllable is evident, first, from the fact that a shortening of the final syllable is never allowed, either in such cases as *continē* (Rud., l. 510), where the accent has fallen back from the short, or in words like *ætas*, *mores*, *vincunt*, *nostros*, etc., where the accent rests on a long syllable; and, secondly, when the emphasis of the accent falls away in such words as *abi*, *tene*, *tace*, the length of the last syllable is restored — that is, when the word was uttered slowly and with emphasis, as is usual in punctuation. So *jube*, Capt., l. 842; *abi*, l. 452.

5. Moreover, beyond the limit of iambic word-feet, the power of the spoken accent, which often corresponds to the influence of the verse ictus in metre, has made itself felt, in that also iambic combinations or groups use the same freedom of pyrrhic measure when a word consisting of a short syllable (*quid*, *quod*, *quot*, *sed*, *et*, *is*, *pol*, or *ego*, *abi*, *age*, *quasi*, *sibi*, with the elision of the last syllable) is connected with an initial long vowel of a word of one, two, or more syllables. So Trin., 630, *quŏd ĕst*; 668, *ităst*; 354, *is ĕst*; combinations which do not fall on the ear otherwise than, 80, *potest*. Farther, 851, *pŏl hĕc quidem*; 104, *mihi ĭn manu*; 914, *quŏd ĭn manu*; 910, *mihi ĭn labris*; 482, *quŏd ăd ventrem*; 133, *égo ĭlli*; 307, *éum ĕsse*; 77, *tíbi ĭstaec*; 320, *túa ĭstuc*; 337, *tĭbi ĕsse*; 413, *ém ĭstaec*; 414, *tĭbi ĭllud*; 472–6, *quŏd ĭlli*; 954, *án ĭlle*; 901, *úbi ĭpse*; 902, *áb ĭpsone*; 621, *síne ŏmni*; 1101, *séd ĭntus*; 926, *quíd ĕrgo*; 58, 559, *quídem hĕrcle*; 385, *séd ădde*; 964, *quŏd ăccepisti*; 318, *quíd ĕxprobrabas*; 664, 712 (Capt., 83), *ín ŏcculto*; 840, *nóvo ŏrnatu*; 852, *éo ŏrnatu*. Capt., 489, *quási ĭn Velábro oleárii*; 877, *ábi ĭn malam rem*, 279, *quíd ĭpsus hic*; 997, *séd ĕccum* (very often); 934, *pótĕstatem*. Trin., 833, *sátĕllites*.

6. But the power of the accent extended not only forward to what immediately followed, but also backward upon the syllable next preceding. For in long words, or word-combinations having the accent on the third syllable from the first, the long syllable second from the first, if the first was short, was also shortened; because, in such words, the rapid utterance naturally hastened to the accented syllable, and,

through the energetic prominence of this syllable, the unaccented long one before it failed to strike the ear with sufficient force. In solemn and more dignified speech, like epic poetry, the case would be otherwise. To this the measure of the colloquial language corresponds, as in Trin., 398, *senĕctúti ;* 456, *ferĕntárium ;* 726, *tabĕrnáculo ;* 1166, *volŭntáte ;* 129, *dedĭstíne:* Rud., 477, *magĭstrátus.* So also, in like-moving word combinations, Capt., 83, *in ŏccúlto ;* 124, *ita ŭt dícis ;* 71, *scio ăbsúrde:* Trin., 1016, *is hŭnc hóminem ;* 1052, *mage ĕxigere:* Rud., 904, *sed ŭxór:* Trin., 709, *tibi ĭntérpellatio ;* 88, *sed ĭstúc ;* 114, *et illúm ;* 421, *et ille aédis ;* 573, *quid ĭstíc ;* 718, *quoque hŭnc ábiit ;* 503, *erăt dícto ;* 109, *vidĕtque ípse ;* 316, *pŭter párerem:* Capt., 571, *negăs Týndarum ésse.*

From these passages, which could be indefinitely increased, the range and limit of this influence is shown—the limit that the shortened syllable must stand immediately *before* or *after* the spoken accent or the metrical ictus, and *after* a short syllable.

7. On the other hand, the words *ille*, *iste*, *unde*, *inde*, *nempe*, which certainly become shortened outside of the above-represented limits, have a nature in regard to sound peculiarly their own. As current coins are worn away by constant use, so these vowels by conversation lost their accent, and in *unde*, *inde*, *nempe*, a kind of consonant weakening seems to have taken place, so that the liquids *m* and *n* in common life were almost entirely slurred over. For *iste* there was a second form, *ste*, first brought out of its obscurity by *Lachmann* (see also Cors. Auss., ii., 82). In *ille* the double consonant was so weak that it had scarcely more value than a single one; as may be concluded from *ellum*, *ellam*, *en-illum*, *en-ilum*, *en-lum*, *ellum*, and the very general Pyrrhic measure of *illic*, the pronoun, and not the adverb.

8. *Frustra* is altogether anomalous. The word is usually a spondee, but five times in Plautus is found as a trochee. See Rud , 969, 1255 ; Capt., 854.

9. At variance with these shortenings that occurred under particular circumstances, and which found their way from conversation into written language, Plautus endeavors to preserve the length of a long syllable where the writers of the Augustan Age shorten it. So *es* with the comic writers stands long; generally, also, the ending *or* in comparatives, verbal substantives, and verbs. Sometimes the original long in the conjugation-ending is maintained ; as Trin., 206, *habet ;* 330, *eget ;* Capt., Prol., 25, *fit ;* Capt., 350, *scit.* Especially in the subjunctive forms *sit*, *det*, *fuat*, *velit ;* hence Trin., 306, *mavelit.*

10. Synæresis, in a particular circle of words and word-forms, is also peculiar to scenic poetry. Through this contraction of the vowels dissyllabic words could be pronounced as one syllable; as the forms from *deus*, *meus*, *tuos*, *suos* (that is, *tuus*, *suus ;* but the age of Plautus knew only *tuos* like *salvos*, *relicuos*, *vivont*, etc.), *is* (*eius*, *ei*,

eum; also in *eumpse—eos, eo, ea); quoius* and *quoi; huius* and *huic; rei*, Trin., 38, 119; *dies*, 578; *die*, 843; *diu*, 65; *fui, fuit*, 106, 619, 1090; *scio*, 97; *trium*, 848; *duas*, 775; *ait, ais, ain*, 987. The trisyllabic forms from *deus, meus, tuos, suos, idem*, also *duorum*, Trin., 626; *duarum*, 1052, become dissyllabic. Compounds like *proin*, Trin., 977; *dehinc*, 838; *praeoptare*, 648; with vowels joined together, always suffer synæresis; but *intro ire* do not follow this rule.

11. Not less difficult than the limitation of prosodaic license is the question concerning the range and circumstances of the use of hiatus. It is generally agreed that the Romans saw real beauty in the hiatus; but the elision of the vowel became so common that Cicero (Or., § 150) says, "*Nemo tam rusticus est, qui vocales nolit conjungere.*" Hence we find in Plautus the hiatus only when a stop in the metre or the thought causes or allows a pause in the recitation.

The pause of sense accompanies the hiatus when this pause is of a more important kind, and connected with a change of person; as Trin., 185, 432, 776, 1185; perhaps also 603 and 375, though in this case also the use of the hiatus is rather seldom. Hiatus is oftenest found in words of one syllable with a long vowel, or words having a short vowel ending with *m*, when they form the first syllable of an arsis, which is resolved into two short ones, *quaé ego*, Trin., 6; *qui in*, 12, etc.

Proper names allow a greater license in the hiatus.

The dactylic, and even the trochaic arsis, justifies the hiatus.

It is also used when, as a help to prosody, it serves to shorten a syllable originally long.

It is permitted in interjections.

12. Vowels, and even consonants, were slurred over; hence *Liberius* became *Lib'rius; adolescens, ad'lescens; voluptas, v'luptas.*

M and *d* were syncopated in the middle of words; thus *enimvero* became *en'vero; quidem, qui'em; modo, mo'o*, etc. *D* was added to *me, te*, and *se* when followed by a vowel, to prevent hiatus.

METRICAL NOTES.

CAPTIVI.

The metres of Plautus are chiefly iambic and trochaic. For the tabular scales of these metres, and for detailed statements, any of the Grammars are amply sufficient. The principal uncommon metres of Plautus are the anapæstic, cretic, and bacchic. It is believed that the peculiarities of these are sufficiently explained in the notes.

The argument is in iambic trimeter, or senarius. It consists of three iambic dipodies. For tabular scale, see H., 683; A. and S., § 314. In comedy, every foot except the last may take the spondee and its equivalents.

1. Cāptūst | īn pūg|nā ‖ Hē|gĭō|nĭs fīl|ĭŭs.
   The hiatus in the third foot is owing to the cæsural pause. The writers of the Augustan age carefully avoid the hiatus, but with Plautus it is very common.
2. Alĭŭm | quādrī|mūm ‖ fŭgĭ|ēns sēr|vōs vēn|dĭdĭt.
   Alium here and in the ninth line is for *alterum*, owing to the necessity of the verse. In the seventh, *amittatur* is for *amitteretur*, for the same reason.
4. Tāntūm | stŭdēns | ūt ‖ gnā|tūm rĕcŭ|pĕrēt | sŭŭm.
5. Et ĭn ĭ|bŭs ē|mĭt ‖ ō|lim āmīs|sūm fīl|ĭŭm.
   The acrostic form *Capteivei* is chosen rather than *Captivi*, because to compress a clear argument into seven lines with a metrical arrangement would be too difficult a task.

The Prologue is in iambic trimeter. The same measure continues to line 194.

3. Hōc vōs | mĭhĭ tēs|tēs ‖ ēs|tĭs mē | vērūm | lŏquī.
8. *Altrum* for *alterum*, on account of the verse.
12. Sī nōn | ŭbĭ sĕdĕ|ās ‖ lŏcŭs | ēst ēst | ŭbi ām|bŭlēs.
18. Dŏmŏ quēm | prŏfŭgĭ|ēns ‖ dŏmĭ|num āpstŭlĕ|rāt vēn|dĭdĭt.
    The line shows much irregularity in the first four feet. In this measure the tribrach and dactyl have the rhythmical accent on the second syllable. In the trochaic it is upon the first.
21. *Suo.* Synæresis. *Domi.* See 3 Int. Rem.
25. *Fit.* See 9 Int. Rem.
33. Rĕcōn|cĭlĭā|re ūt ‖ făcīl|ĭŭs | pōssēt | dŏmŭm.

49. Ut ĭn sēr|vĭtū|te hĭc ‖ ād | sŭŭm | mănĕāt | pătrĕm.
65. Si ĕrĭt ĕ|gŏ făcĭ|am ūt ‖ pūg|nam īnspē|ctēt nōn | bŏnam.
71. *Scio absurde.* See 6 Int. Rem.
80. Quăsĭ quōm | călē|tūr ‖ cōch|lĕæ ĭn ōc|cūltō lătēnt.
Compare *in oculto*, l. 83, 6 Int. Rem.
95. Phĭlŏpŏlē|mūs hū|jŭs ‖ Hē|gĭō|nĭs fīl|lŭs.
102. The text is that of Brix, which is much more regular in rhythm than Fleckeisen's.
109. *Unde.* See 7 Int. Rem.
124. *Ita ut dicis.* See 6 Int. Rem.
128. *Inde.* For the shortening of the first syllable, see Z., § 30; A. and S., 283, iv., N. 3. See also 7 Int. Rem.
148. *Ah.* There is no elision here. With an interjection, the hiatus is not offensive.
150. For the shortening of the *i* in ille, see l. 128.
196. Dĕcēt | păti ănĭ|mo ĭd ǣ|quŏ si īd ‖ făcĭē|tĭs lĕvĭ|ōr lăbŏr | ĕrĭt.
197. *Fuistis.* Synæresis. *Domi* has the final syllable short. See 3 Int. Rem.
204-205. The measure is called cretic tetrameter. It consists of four amphimacers, with the ictus on the first syllable. It is often used by both Greek and Latin comic poets. It has been classed among asynartete verses by both comic and tragic writers. Bentley thinks that it admits the molossus. Herman (El. Doc. Met.) quotes the 205th line as one not conclusively proving this claim; but the apparent use of the molossus is to be accounted for either by the ambiguity of the measure or some obscurity of pronunciation. The scale is as follows: – ⏑ – ‖ – ⏑ – ‖ – ⏑ – ‖ – ⏑ – ‖, acatalectus.
208-209. Trochaic tetrameter. Regularly, eight trochees. But the comic writers use spondees or their equivalents in all the feet except the last dipody. Even the last arsis is resolved sometimes, as in *dĕcĕăt*. The principal cæsura is after the second dipody. Plautus sometimes makes the verse asynartete. See Monk, Gr. and Rom. Met., p. 155.
210. *Sĭnĭtĕ nōs.* The creticus admits the resolution of either arsis.
215. *Abi.* For the shortening of the final syllable, see 3 Int. Rem. There is thus a resolution of the first arsis of the foot.
218. *Nunc jam.* Originally *nunciam.*
224. The first foot has a resolution of the second arsis.
226-230. Bacchic tetrameter. The dimeter is also somewhat common. The regular scale is thus, ⏑ – – ⏑ – – ⏑ – – ⏑ – –, acatalecticus. The dimeter is thus, ⏑ – – ⏑ – –, acatalecticus. This was a favorite metre with the Romans. The poets take

great liberties in its use. The principal arsis is on the second syllable. Both arses may be resolved. The short can be changed into a long, and this again into two shorts. Plautus makes this verse asynartete sometimes. It abounds in diæreses.

Adcūrāt' | ăgātūr | dōct' ét dīlĭgénter.

234. Sĭbĭ bŏnī | sūnt sĕt ūbĭ | jām pĕnēs | sēse hăbēnt.

238. Pŏl ĕgŏ tē | si āūdĕām | mēūm pătrēm | nōmĭnēm.

242–360. Trochaic tetrameter catalectic or septenarius. It regularly consists of seven trochees, followed by a catalectic syllable. It is the same in its variations as the octonarius.

262. *Fuimus.* The long vowel in the first syllable arises from the fact that the perfect was formed from the short stem, *fŭ*, by a lengthening of the *u* to *ou*, and hence either the old form *foverint* or *fūerint*. See Corssen's Aussprache, ii., § 159.

264. *Mihi esse=m' esse.*

279. *Quid ĭpsus hic.* 5 Int. Rem.

288. Nam illīc | quĭdĕm Thĕŏ|dōrŏ|mēdēs ‖ fūit gēr|mānŏ | nōmĭ|ne.

290. *Magis.* The final *s* gives no position. See 1 Int. Rem.

309. The second measure is a double anapæst.

331. For the hiatus in the principal cæsura, see 11 Int. Rem.

342. Hīnc ŭbi ĕ|rūnt īn|dūtĭ|æ illūc ‖ tūūm quī | cōnvĕnĭ|āt pă|trem.

350. *Scit.* See 9 Int. Rem.

363. *Is.* *s* gives no position.

364. *Dedi.* For the shortening of the final syllable, see 3 Int. Rem.

385. "The change of the metre, and the introduction of the heavier and longer trochaic septenarius, was caused by the solemnity of the farewell."—Brix.

419. Hŏmĭnum īn|gĕnĭūm | lībĕrāle. Ut | lăcrūmās | ēxcūtĭ|ūnt mĭ|hi.

444. *Age.* "The short final syllable in the pause of sense instead of a long one."—Brix.

489. *Quasi in Velabro.* See 5 Int. Rem.

499. Bĕnĕ rēm gĕrĕ|rĕ bŏnŏ pūp|lĭcō sīc|ūt fēcī.

500. Ego hĕrī quom ē|mi hōsce hŏmĭnēs. | Ubĭ quīsquĕ vĭ|dēnt me hŏdīē.

502. *Ita.* The final *a* was originally long (Cors. Aus., i., § 331), and was so used by Nævius. It is still so regarded in cretic and bacchic measure, as here.

505. Tāndem ābĭ|ī ăd prāē|tōrem. Ibĭ | vīx rĕquĭ|ēvī | rŏgō.

510-515. Iambic septenarii or tetrameter catalectic. Varro has called it the *comicus quadratus.* It is rarely used in tragedy, but frequently in comedy. The Atellane poets delighted in it. "Plautus treats the verse as asynartete, allowing himself in the hiatus, the diaresis, and the anceps."—Monk, Gr. and

Rom. Met. It admits the spondee and its equivalents in all the feet; less frequently in the fourth foot, where it is usually concealed by the pronunciation. The fourth foot also admits the anapæst, and, rarely, the dactyl. In the seventh foot, besides the iambus, there may stand the spondee, tribrach, dactyl, anapæst, and the proceleusmatic. Principal cæsura after fourth foot.

510. Eŏ prōt|ĭnūs ād | frătrēm | měī ‖ ūbi ălĭ|ī sūnt | cāptī|vi.

516–524. Iambic octonarii. The same general remarks apply as to the septenarii.

518. *Illest.* *i* short by 5 Int. Rem. *Dies.* Synæresis. 10 Int. Rem.

533. *Foras.* See 12 Int. Rem.

541. The increasing peril of the situation on the approach of Aristophontes explains the change of measure from the iambic to the trochaic here. *Quid istuc.* See 5 Int. Rem.

548. *Quod istic.* 5 Int. Rem.

550. *Et illic.* As above.

555. *Fuit.* For the quantity of *u*, see l. 262.

571. *Negas Tyndarum esse.* See 6 Int. Rem.

598. *Larvae=laruae.* Trisyllabic.

663. *Sariunt* with one *r* is favorable to the measure, and confirms the best manuscripts as to its orthography.

664. *Atat.* The final syllable is made long by the natural emphasis in uttering an expression of great surprise.

727. Pēr dēōs | ātque hŏmĭ|nēs ‖ ĕgŏ | te ōptēs|tŏr Hē|gĭō.

830. *Hŏc.* For quantity, see H., 613.

833. *Perlubet.* For the quantity of the final syllable, see 9 Int. Rem.

837. Brix regards this verse as both wrongly placed and very faulty in trochaic rhythm. He makes it a perfect iambic septenarius, thus:

Nescio quem ad portum nánctus es, ubi cénes: eo fastídis.

854. *Frustra.* For this word as a trochee, see 8 Int. Rem.

861. *Adparari.* Hiatus owing to the cæsural pause.

870. *Abi.* For *i* short, see 8 Int. Rem.; also l. 877. See 5 Int. Rem.

914. *Rĕclusit.* The quantity (long) of the first syllable is owing either to the doubling of the *c* in the pronunciation (as in *redduco*, *rellatum*), or *re* (*red*) like *se* (*sed*), was originally long. See Corssen's Aussprache, i., p. 344.

934. Pătĕr ēt | pŏtĕrĭs | ăt ĕgŏ | pŏtĕro ēt | dī pŏ|tēstā|tēm dă|būnt.

991. Ūt quĭdem hĭc | ārgū|mēntă | lŏquĭtūr. ‖ Nam īs mē|cum ā pŭĕ|rō pŭĕr.

997. *Sed ĕccum.* See 5 Int. Rem.

TRINUMMUS.

6. *Quæ ego.* For the hiatus, see 11 Int. Rem; also *qui in*, l. 13.
25. *Nam ego.* The arsis occasions the hiatus.
28. Nam hīc nĭmĭ|ūm mōr|būs ‖ mō|rēs īn|vāsīt | bŏnōs.
38. Rĕmŏrām|quĕ făcĭ|unt ‖ rēī | prīvā|tae ēt pūp|lĭcāē.
43. *Hic ille est.* See 7 Int. Rem.
48. For the hiatus in *O* and *salve*, see 11 Int. Rem.
61. *Nempe enim.* The foot is an anapæst. For the quantity of the first *e* in *nempe*, see 7 Int. Rem.
77. *Tibi istæc.* For the short *i* in *istæc*, see 5 Int. Rem.
88. *Sed istuc.* See 6 Int. Rem.
104. *In manu.* For the shortening of *i*, see 5 Int. Rem.
106. *Fuitne.* Synæresis. 10 Int. Rem.
114. *Et illum.* 6 Int. Rem.
119. Eī rei ŏpĕ|rām dărĕ | tē ‖ fŭĕ|rāt ălĭ|quānto āē|quĭŭs.
129. *Dedistine.* The first foot is an anapæst by 6 Int. Rem.
137. *Ille.* See 7 Int. Rem.
185. Ēn meā | mălĕfāc|tă ‖ ēn | mĕam ăvā|rĭtĭām | tĭbī.
196. *Apud.* The *d* makes no position. 4 Int. Rem.
206. *Habet.* Final syllable long. See 9 Int. Rem.
223–231. For a description of the measure, see Capt., 226, Metrical Notes.
235. Cretic tetrameter catalecticus. For a description of the metre, see Capt., 204, Met. Notes.
246. *Et istuc et.* The arsis is resolved into two short syllables, thus: ⏑⏑–⏑. See 7 Int. Rem.
257. *Et recolo ubi.* Resolution makes the foot ⏑⏑⏑⏑⏑.
260. *Satis.* 1 Int. Rem.
268. *Misere male.* All short syllables.
272. *Boni.* For the quantity of the final syllable, see 3 Int. Rem.
276. The monologue style of verse changes into that of the dialogue. The poet judiciously allows the father to speak in the dignified and imperious cretic measure, and the son in the more reserved and timid bacchic.
288. *Manu.* See 3 Int. Rem.
306. *Mavelit.* Final syllable long. 9 Int. Rem.
307. *Eum esse et.* ⏑⏑–⏑. See 5 Int. Rem.
319. *Tua istuc.* 5 Int. Rem.
330. *Eget.* 9 Int. Rem.
336. *Quidem.* 4 Int. Rem.
337. *Tibi esse.* 5 Int. Rem.
354. *Is est.* 5 Int. Rem.
402. *Minus.* The final *s* gives no position. So 411.

414. *Tibi illud.* See 5 Int. Rem.
421. *Et ille aédis.* 6 Int. Rem.
432. Hiatus. 11 Int. Rem.
456. *Ferĕntarium.* The second syllable is short by 6 Int. Rem.
472. *Quod illi.* 5 Int. Rem. Also 476.
503. The text is that of Brix. *Erat.* See 4 and 6 Int. Rem. *Eheu,* by the rule for interjections, does not suffer elision.
559. *Meus quidem hercle.* See 5 Int. Rem.
573. *Quid istic.* Anapæst, owing to the reflex influence of the accent.
603. *Suam* suffers synæresis, and forms the arsis of the second dipody. *Hoc modo.* For hiatus, see 11 Int. Rem.
621. *Omni.* Penult short. 5 Int. Rem.
630. *Quod est.* As above.
642. *Itan tan.* The final consonant in *itan* is weakened, so that the vowel before it is not lengthened. 4 Int. Rem.
652. Hiatus in the chief cæsura.
668. *Ităst.* 5 Int. Rem.
709. *Interpellatio.* First vowel short. 6 Int. Rem. So in *hinc,* l. 718; and *e* in *taběrnaculo,* l. 726.
728. *Dedi.* 3 Int. Rem.
763. *Vide.* Short ultima. 3 Int. Rem.
775. *Duas eas.* Synæresis.
822. *Bonis.* 3 Int. Rem. So *abi,* l. 830; and *domi,* 841.
838. *Dehinc.* Synæresis.
852. *Ornatu.* 5 Int. Rem. So *hĭc,* 851.
868. *Foris.* 3 Int. Rem.
901–2. *Ipse—ipsone.* 5 Int. Rem. So also 910, 914, 926.
987. Ĭs ĕnīm|vērō | sum. Āin tū | tāndem? ĭs | īpsūr|nē's? Ăiŏ.| Īpsŭs | es.
1052. Măgĕ si ēx|ĭgĕre ōc|cŭpĭās | dūārūm | rērum ēx|ōrĭtŭr | ōptĭ|ō.
1091. *Tene.* Final *e* shortened.
1115–1119. Anapæstic dimeter. It is the reverse of the dactylic verse. It shares its dignity and force, but is more lively. It is used often for military marching songs. The comic poets rarely employed the proceleusmatic in its place. It regularly admits the dactyl and spondee.
1166. *Volŭntate.* For shortening of the second syllable, see 6 Int. Rem.

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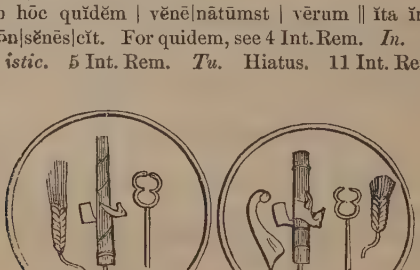
18. *Aput.* See 4 Int. Rem.
23. For the weakening of the final *m* in *Jovem*, see Zumpt, 7, and note; also 4 Int. Rem.
35. *Senex.* See 6 Int. Rem.
51. *Is illius.* Through the influence of the spoken accent, the first foot is ⏑ ⏑ –, an anapæst. See 5 Int. Rem.
78. *Quojus.* See 10 Int. Rem.
79. Ēt sēr|vŏs ĭllīc | ēst ē|jūs qui ē|grĕdĭtūr | fŏrās. 5 Int. Rem.
87. *Ita omnis.* 5 Int. Rem.
103. *Salvos sis.* 1 Int. Rem.
138. Ūt vēr|bă prăĕhĭ|bēs ‖ mē | pĕrīs|sĕ prāē|dĭcās.
148. The third foot is a dactyl. *Illuc.* See 5 Int. Rem.
170. *Vĭdĕn.* Systole. See A. and S., 307, 1.
185. *Minus.* See 1 Int. Rem.
194. *Nām qŭid hăbē.* There is a resolution of the second syllable of the foot into two short syllables, in which case the first receives the ictus.
195. *Mŏdŭmst.* 4 Int. Rem. Also *aput.*
200. Ētiam quæ | vécta mĕ‖c(um) ín sca|phást se|mul.
201. Flúctuom | v(i) éxcidit‖ égo nunc | sóla | sum.
202. Quaé mi sī | sálva sal‖tém for|ét la|bos.
The cretic dimeter frequently appends, as here, the trochaic close. See Monk, Gr. and Rom. Met., p. 111; also Her. El. Doc. Met., p. 135.
209. Catalecticus in syllabam, *i. e.*, lacking two syllables of the last foot.
319. *Malŭm mali.* The final syllable of *malum* is short by 4 Int. Rem.
354. *Trachalio.* Proper names allow greater license in the use of the hiatus.
380. *Dies.* Synæresis.
388. Sĕt quīd | flĕt? Ĕgŏ | dĭcām | tĭbī: ‖ hŏc sē|se ēxcrŭcĭ|ăt ănĭ|mī.
415. *Hoc.* For quantity, see H., 613, 3. *Eu.* For hiatus, see 11 Int. Rem.
423. *Subvolturiumst.* Second foot an anapæst.
459. *Voluptatem.* 6 Int. Rem.
504. *Ubi perdidi.* The first foot is an anapæst.
559. *Quid illuc.* 5 Int. Rem.
563. *Ubi istæ.* 5 Int. Rem.
576. *Unum.* The hiatus is on account of the chief cæsura.
595. *Quidem.* See 4 Int. Rem.

626. *Prius.* 1 Int. Rem.
627. *Quid istuc.* 5 Int. Rem.
637. *Anno.* For the hiatus, see 11 Int. Rem. It occurs at the principal cæsura.
676. Quĭd ēst | quae illāec | ōrā|tĭōst | cēsso ĕgo ĭl|lās cōn|sōlā|rī.
680. Mē vĭdē.| Sī mŏdo īd | lĭcĕāt vīs | ne ōpprĭmăt.
682. *Nunc jam=nunciam.*
686. *Mortis.* 1 Int. Rem.
708. *Jubĕ.* See 3 Int. Rem.
758. *Quid illas.* 5 Int. Rem.
766. *Quæritatum.* Hiatus. 11 Int. Rem.
774. *Dum ego.* The arsis causes the hiatus.
779. *Abĭ.* 3 Int. Rem.
785. *Vero.* Hiatus. 11 Int. Rem. The pause of sense exerts an influence to produce it.
818. *Ubi ille servos.* 5 Int. Rem.
823. Ĭtă dūō | dēstĭtū|īt ‖ sīg|na hīc cūm | clāvīs | sĕnēx.
827. *Quidem.* Gives no position.
865. *Aput.* 4 Int. Rem. *Veneris.* 1 Int. Rem.
888. *Nam ĭn columbari.* 6 Int. Rem. *Ejus=eius* becomes monosyllabic by synæresis.
895. *Set uxor.* 6 Int. Rem. So also l. 904.
927. *Optigīt.* 9 Int. Rem.
939. *Bonis.* 1 Int. Rem.
963. *Quojus=quoius*, as one syllable by synæresis.
969. *Frustră.* 8 Int. Rem.
1182. *Quando.* Hiatus in the principal cæsura.
1204. *Nimis pœne.* 1 Int. Rem.
1208. *Set quid istum.* 5 Int. Rem.
1255. Ĕgŏ ĭlbĭ | dătū|rus ‖ nīl | sūm nē | tū frūs|tră sīs.
1282. *Quem aput.* 4 Int. Rem.
1302. Nam hōc quĭdĕm | vĕnē|nātūmst | vērum ‖ ĭta ĭn măn|būs cōn|sĕnēs|cĭt. For quidem, see 4 Int. Rem. *In.* 5 Int. Rem.
1357. *Ubi istic.* 5 Int. Rem. *Tu.* Hiatus. 11 Int. Rem.



METRICAL KEY.

CAPTIVI.

METRA HUJUS FABULAE HAEC SUNT.

Ver. 1 ad 194 iambici senarii.
Ver. 195 et 196 iambici octonarii.
Ver. 197 iambicus dimeter acatalectus.
Ver. 198 et 199 iambici octonarii.
Ver. 200 et 202 iambici senarii.
Ver. 201 et 203 iambici octonarii.
Ver. 204 et 205 cretici tetrametri acatalecti.
Ver. 206 iambicus octonarius.
Ver. 207 creticus tetrameter acatalectus.
Ver. 208 et 209 trochaici octonarii.
Ver. 210 et 211 cretici tetrametri acatalecti.
Ver. 212 creticus dimeter acatalectus.
Ver. 213 ad 224 cretici tetrametri acatalecti.
Ver. 225 iambicus dimeter acatalectus.
Ver. 226 ad 230 bacchiaci tetrametri acatalecti.
Ver. 231 iambicus septenarius.
Ver. 232 creticus tetrameter acatalectus.
Ver. 233 creticus dimeter acatalectus.
Ver. 234 ad 239 cretici tetrametri acatalecti.
Ver. 240 et 241 trochaici octonarii.
Ver. 242 ad 360 trochaici septenarii.
Ver. 361 ad 384 iambici senarii.
Ver 385 ad 497 trochaici septenarii.
Ver. 498 bacchiacus dimeter acatalectus.
Ver. 499 ad 502 bacchiaci tetrametri acatalecti.
Ver. 503 bacchiacus dimeter acatalectus.
Ver. 504 bacchiacus tetrameter acatalectus.
Ver. 505 iambicus senarius.
Ver. 506 et 507 iambici dimetri acatalecti.
Ver. 508 iambicus dimeter catalecticus.
Ver. 509 bacchiacus dimeter acatalectus.
Ver. 510 ad 515 iambici septenarii.

Ver. 516 ad 524 iambici octonarii.
Ver. 525 iambicus senarius.
Ver. 526 ad 532 trochaici septenarii.
Ver. 533 ad 540 iambici octonarii.
Ver. 541 ad 658 trochaici septenarii.
Ver. 659 ad 767 iambici senarii.
Ver. 768 et 769 trochaici septenarii.
Ver. 770 ad 780 lambici octonarii.
Ver. 781 ad 783 bacchiaci tetrametri acatalecti.
Ver. 784 iambicus dimeter catalecticus.
Ver. 785 ad 790 bacchiaci tetrametri acatalecti.
Ver. 791 ad 908 trochaici septenarii.
Ver. 909 ad 921 iambici octonarii.
Ver. 922 ad 927 bacchiaci tetrametri acatalecti.
Ver. 928 et 929 trochaici octonarii.
Ver. 930 ad 1036 trochaici septenarii.

TRINUMMUS.

METRA HUJUS FABULAE HAEC SUNT

Ver. 1 ad 222 iambici senarii.
Ver. 223 ad 231 bacchiaci tetrametri acatalecti.
Ver. 232 bacchiacus dimeter acatalectus.
Ver. 233 et 234 iambici septenarii.
Ver. 235 creticus tetrameter catalecticus.
Ver. 236 iambicus septenarius.
Ver. 237 et 238 trochaici septenarii.
Ver. 239 et 240 bacchiaci tetrametri acatalecti.
Ver. 241 bacchiacus dimeter acatalectus.
Ver. 242 trochaicus septenarius.
Ver. 243 creticus tetrameter acatalectus.
Ver. 244 ad 246 cretici tetrametri catalectici.
Ver. 247 ad 249 trochaici dimetri catalectici.
Ver. 250 et 251 cretici tetrametri catalectici.
Ver. 252 trochaicus octonarius.
Ver. 253 trochaicus septenarius.
Ver. 255 iambicus octonarius.
Ver. 256 et 257 bacchiaci tetrametri acatalecti.
Ver. 258 bacchiacus trimeter acatalectus.

Ver. 259 iambicus octonarius.
Ver. 260 iambicus dimeter acatalectus.
Ver. 261 et 262 bacchiaci tetrametri acatalecti.
Ver. 264 et 265 trochaici octonarii.
Ver. 266 bacchiacus tetrameter acatalectus.
Ver. 267 ad 275 cretici tetrametri catalectici.
Ver. 276 creticus tetrameter acatalectus.
Ver. 277 et 278 bacchiaci tetrametri acatalecti.
Ver. 279 ad 281 cretici tetrametri acatalecti.
Ver. 282 iambicus octonarius.
Ver. 283 et 284 cretici tetrametri acatalecti.
Ver. 285 et 286 iambici octonarii.
Ver. 287 trochaicus octonarius.
Ver. 288 ad 291 trochaici septenarii.
Ver. 292 trochaicus octonarius.
Ver. 293 ad 300 cretici tetrametri catalectici.
Ver. 301 ad 391 trochaici septenarii.
Ver. 392 ad 601 iambici senarii.
Ver. 602 ad 728 trochaici septenarii.
Ver. 729 ad 819 iambici senarii.
Ver. 820 ad 841 trochaici octonarii.
Ver. 842 ad 997 trochaici septenarii.
Ver. 998 ad 1007 iambici senarii.
Ver. 1008 ad 1092 trochaici septenarii.
Ver. 1093 ad 1114 iambici senarii.
Ver. 1115 ad 1119 anapaestici dimetri acatalecti.
Ver. 1120 ad 1189 trochaici septenarii.

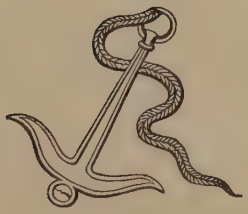
RUDENS.

METRA HUJUS FABULAE HAEC SUNT.

Ver. 1 ad 184 iambici senarii.
Ver. 185 ad 189 trochaici octonarii.
Ver. 190 ad 193 bacchiaci tetrametri acatalecti.
Ver. 194 ad 196 bacchiaci tetrametri catalectici.
Ver. 197 bacchiacus trimeter acatalectus.
Ver. 198 et 199 iambici octonarii.
Ver. 200 ad 203 cretici dimetri acatalecti cum trochaicis monometris hypercatalectis.

Ver. 204 et 205 bacchiaci tetrametri acatalecti.
Ver. 206 iambicus octonarius.
Ver. 207 et 208 cretici tetrametri acatalecti.
Ver. 209 creticus tetrameter catalecticus in syllabam.
Ver. 210 et 211 cretici tetrametri acatalecti.
Ver. 212 creticus tetrameter catalecticus in syllabam.
Ver. 213 ad 215 cretici tetrametri acatalecti.
Ver. 216 et 217 trochaici octonarii.
Ver. 218 et 219 iambici septenarii.
Ver. 220 ad 228 trochaici octonarii.
Ver. 229 trochaicus septenarius.
Ver. 230 et 231 bacchiaci dimetri catalectici (sive Jochmiaci monometri).
Ver. 232 ad 252 cretici tetrametri acatalecti.
Ver. 253 trochaicus septenarius.
Ver. 254 et 255 iambici octonarii.
Ver. 256 et 257 trochaici septenarii.
Ver. 258 ad 262 bacchiaci tetrametri acatalecti.
Ver. 263 bacchiacus dimeter acatalectus.
Ver. 264 creticus tetrameter acatalectus.
Ver. 265 iambicus dimeter catalecticus.
Ver. 266 ad 272 cretici tetrametri acatalecti.
Ver. 273 creticus tetrameter catalecticus.
Ver. 274 ad 277 cretici tetrametri acatalecti.
Ver. 278 ad 286 bacchiaci tetrametri acatalecti.
Ver. 287 bacchiacus dimeter acatalectus.
Ver. 288 bacchiacus tetrameter acatalectus.
Ver. 289 trochaicus dimeter acatalectus.
Ver. 290 ad 413 iambici septenarii.
Ver. 414 ad 449 trochaici septenarii.
Ver. 450 ad 558 iambici senarii.
Ver. 559 ad 592 trochaici septenarii.
Ver. 593 ad 614 iambici senarii.
Ver. 615 ad 663 trochaici septenarii.
Ver. 664 ad 666 cretici tetrametri acatalecti.
Ver. 667 et 668 bacchiaci tetrametri acatalecti.
Ver. 669 ad 673 cretici tetrametri acatalecti.
Ver. 674 et 675 bacchiaci tetrametri acatalecti.
Ver. 676 iambicus septenarius.
Ver. 677 trochaicus septenarius.
Ver. 678 ad 680 cretici tetrametri acatalecti.
Ver. 681 ad 705 iambici septenarii.
Ver. 706 ad 779 trochaici septenarii.
Ver. 780 ad 905 iambici senarii.
Ver. 906 ad 918 bacchiaci tetrametri acatalecti.

Ver. 919 iambicus dimeter acatalectus.
Ver. 920 ad 937 trochaici octonarii.
Ver. 938 ad 944 iambici octonarii.
Ver. 945 ad 948 iambici septenarii.
Ver. 949 ad 951 cretici tetrametri acatalecti.
Ver. 952 et 954 trochaici monometri hypercatalecti.
Ver. 953 et 955 cretici trimetri catalectici.
Ver. 956 ad 962 trochaici octonarii.
Ver. 963 ad 1190 trochaici septenarii.
Ver. 1191 ad 1204 iambici senarii.
Ver. 1205 ad 1226 trochaici septenarii.
Ver. 1227 ad 1264 iambici senarii.
Ver. 1265 ad 1280 trochaici septenarii.
Ver. 1281 ad 1337 iambici septenarii.
Ver. 1338 ad 1356 iambici senarii.
Ver. 1357 ad 1423 trochaici septenarii.



NOTES.

CAPTIVI.

ARGUMENTUM.

The invention of the acrostic form of the argument, which introduces all the plays of Plautus, dates as far back as Epicharmus, B.C. 500. The Greek furnishes many examples of them. Those that precede the comedies of Plautus are attributed to Priscian, a celebrated Roman grammarian, who flourished about A.D. 450.

2. **Alium.** For *alterum.* See Z., § 141; A. and S., § 212, R. 2, N. 1. Tyndarus is meant.

4. **Gnatum,** Philopolemus.

5. **In ibus**=*iis.* Obsolete, but according to the analogy of nouns of the third declension. **Filium**=Tyndarus, the servant of Philocrates.

8. **Captum,** Philopolemus. **Fugitivom,** Stalagmus.

PROLOGUS.

The Prologues of Plautus generally disclose too much of the plot. The parabasis of Greek comedy was designed to state all the circumstances necessary to understand the play, and also to gain the good will of the audience, by removing their prejudices against the poet, and putting them in good humor. Plautus's prologues accomplish the latter by their cleverness and hits at Roman manners, but they often injure the effect of the play by premature disclosures. The prologue was usually spoken by the manager of the troop. It was done in different garb and characters suited to the occasion. In the Amphitruo, Mercury appears as Sosia; in the Rudens, as Arcturus. In the Trinummus, Luxury and Inopia are personified. In the Captives no especial character is assumed.

1. **Hos quos—sedent.** Le Monnier, M. Coste, and others see no humor in this passage. The humor consists in the grave and formal commencement of the speaker, and the sudden change to the trifling

and ridiculous announcement, **hi stant ambo, non sedent.** The manner of the speaker would, of course, add greatly to the effect. **Captivos**=Philocrates and Tyndarus. Anacoluthon.

2. **Illi.** For *illic*.

4. **Hujus**=Tyndarus.

7. **Filii—duo**=Philopolemus and Tyndarus.

8. **Alterum**=Tyndarus. **Servus**=Stalagmus.

9. **Alide.** Elis. The scene of the play is laid in Calydon, an ancient town of Ætolia, on the Evenus; the Calydonian boar was hunted in the mountains near by. Elis was a town of Achaia. Only the narrow Corinthian Gulf divided them.

10. **Hujusce**=Philocrates.

12. **Sedeas.** Z., 555; H., 501.

13. **Mendicarier.** The actor who cracked his voice by too great efforts would be hissed off the stage and reduced to beggary.

15. **Ope vestra censerier.** The Roman people were either *opibus vestris censi* or *capite censi*. The former were divided into five classes, according to their property; the latter were the lowest class of citizens, whose persons only were taken into account. Originally all classes stood promiscuously in the theatre. In the year 559 Scipio Africanus carried a law assigning separate places to the senators. The knights and plebeians sat promiscuously for more than a hundred years longer; but at length, in 685, Roscius Otho carried a bill giving to the knights, tribunes, and persons of a certain census fourteen rows of circular benches immediately behind the orchestra. The strongly aristocratic notions prevailing even in the days of the republic are clearly shown by the poet's mode of address.

16. **Accipite**, etc. *Take your due; I do not want to use what belongs to another.* Or, *Hear the rest; I stop not to deal with a stupid fellow.* **Relicuom** may mean *what is left*, either *to hear* or *to pay*.

18. **Dominum**=Tyndarus, *his young master*. For con., see H., 445, 9; Z., 814.

19. **Is**=Theodoromedes.

20. **Peculiarem.** His private property. The *peculium* of a filius-familias was such possessions as his father allowed him to consider as his own. For the laws regulating it, which applied alike to a son or a slave, see Smith, Dict. Antiq., p. 1037.

28. **Possit.** For Sub., see H., 512, 2.

29. **Illum**=Philopolemus. **Hunc**=Tyndarus.

34. **Questoribus.** The quæstors had the care of the public money. It was a part of their duty to sell the plunder and spoils taken in war for the benefit of the public treasury.

46. **Sua sibi.** See Z., 746. **Suo sibi.** Lines 50 and 81 are similar constructions.

48. **De sua sententia.** Nullis aliis in consilium adhibitis.—*Lamb.*

52. **Haec res,** etc. This is the plot of the play we offer you.

53. **Voluerim.** H., 501; A. and Stod., 264, 6; Z., 561 (6).

55. **Nam pertractate facta est.** *It has been wrought elaborately*, or *with a moral in view;* not in a trite or common way.

61. **Choragio.** *Stage apparatus and decorations.* The tragicum chóragium differed from the comicum.

69. **Scorto.** A. and S., 204, Rem. 8; H., 387, 1.

70. **Invocatus.** Ergasilus plays upon the term. It may mean *one uninvited* or *one invoked.* It was a custom at a feast to cast lots for turns in drinking, and, as a lucky omen, they invoked their mistresses when they threw the dice.

71. **Derisores.** Parasites were of three kinds: derisores, plagiplatidæ, and adulatores. *Derisores=jeerers* or *jesters.* They paid for their entertainment in puns and jokes. The *plagiplatidæ* submitted to any kind of indignity for the sake of a meal. The *adulatores* were the fawning flatterers of their patrons. Originally the term παράσιτος was applied to table-companions in a good sense, and to distinguished persons who assisted the priests and higher magistrates. In later times it included only those who delighted in sensual and gustatory pleasures, and importunately beset the rich for their gratification. Diogenes called the mice creeping under his table Diogenes's parasites.

78. **Res prolatae sunt.** When *public*, i.e., civil or judicial, *business is suspended.*

85. **Venatici.** Like the French proverb, *Affamé* comme un chasseur, or our "Lean as a hound." "Eben so mager."—*Brix.*

86. **Molossici.** Dogs brought from Molossia, a district of Epirus, were noted for their voracious stomach; hence compared with parasites.

87. **Odiosici** and **incommodistici.** Coined words from incommodus and odiosus.

88. **Et** connects the phase of parasite-life just described with that now to follow. "*Et* knüpft eine zweite Schattenseite des Parasitenlebens an."—*Brix.*

89. **Aulas.** For *ollas.* These pots were filled with ashes, that, being scattered over the whole body, they might furnish more merriment to those who furnished the feast.

90. **Portam trigeminam.** This was so called from its three archways or *jani.* It lay on the northern angle of the Aventine Hill, and was the gate of the great road to Ostia. It was a noted resort for beggars, who brought with them little bags to hold whatever was given them. Plautus here commits the mistake of making Ergasilus beg at Rome, though the scene is laid in Ætolia.

92. **Meus rex.** *Rex* means here the wealthy patron of a poor cli-

ent in contrast with the hungry parasite. **Est potitus hostium** Used passively.

100. **Si queat.** For mode, see Z., § 354, end; A. and S., § 198, 11, e.

105. **Antiquis.** In a good sense: because the nearer to the gods the more like them.

110. **Sis tu.**—*Fleck.* **Huc sis.** *Tu* is the pronoun instead of the name. Like the English *ho! you.* The person addressed is a slave, who, as jailer, administered punishment to other slaves with leather thongs: lorarius. **Istos captivos.** Introductory accusative by anacoluthon.

112. **Singularias.** Weighing one pound. Einpfündige.—*Brix.*

114. **Si foris, si.** That is, *sive*, etc.

120. **Non videre.** For if you did, you would be self-denying and saving to acquire a peculium with which to redeem yourself.

121. **Quod dem,** i. e., ransom-money. **Dem in pedes**=show a pair of heels.

122. **Dem tibi,** i. e., *magnum malum.* Observe the flexibility of the verb.

124. **Ita ut dicis.** There is a play upon the words *avis ferae consimilem faciam.*

127. **Visam ne,** like *vide ne* in sense and construction.

129. **Facere quaestum carcerarium,** does jail-keeper's work.

131. **Ille**=Philopolemus.

132. **Carnuficinam facere,** do hangman's work. Why do all ages and nations attach disgrace and odium to this office?

142–3. The common maxim, "Blessings brighten as they take their flight." Comedy loves these axioms of practical wisdom not less than Tragedy. For other examples, see lines 165, 200, 202, 255, 304, 313, 358, 583, 690, 741.

149. **Dixis—induxis.** See Z., § 161; A. and S., § 162, 9; H., § 239, 4. For mood, see A. and S., § 260, Rem. 6; H., § 488.

150. **Unicus.** Ergasilus plays upon the double signification.

152. **Huic,** i. e., *ventri*, accompanying the word with a gesture.

153. **Edundi exercitus.** *Army for eating.* To get up and manage a grand entertainment required a large number of operatives. The whole passage is a metaphor easily applied by a Roman. The Comitia Centuriata was an assembly organized on a military basis; and the usual formula for convoking it was *exercitum imperare*, and for dissolving, *exercitum remittere.* These terms are applied to the army of cooks, servants, etc., necessary in great entertainments. The figure is kept up in line 160, et seq., Pistoria, Placentia, etc., being names of towns or provinces.

166. **Privatus.** Without employment, with no command.—*Brix.*

168. **Reconciliassere.** Infin. fut.; A. and S., § 162, 10. **In his diebus.** Z., § 479; A. and S., § 253, Rem. 5; H., § 426, 2, 2.

171. **Me mutare** together forms the subject accusative of *fore*. **Hoc.** A. and S., § 252, Rem. 5; H., § 416, 2.

173. **Quod sciam.** A. and S., § 264, 3; H., § 513.

176. **Si pauxillum potes contentus esse.** Brix says *pauxillum* belongs to *contentus* in the sense very easy to be satisfied. Gronovius suggests "*esse, pro edere.*"

177. **Ne modo = dummodo ne.**—*Brix.* If it is not too little.

179. **Age sis roga.** *Rogo*, Valp. and Gronov.; *roga*, Brix. *State the terms*, or *propose a stipulation.* See Andrews's Lex., sub verb, B. 3. Ergasilus replies, taking up the language of traffic; bought, unless some one makes me a better offer. He treats the whole thing as a matter of bargain and sale, where Hegio is the purchaser, and himself both the auctioneer and the article sold.

181. **Me addicam.** I strike myself off. See And. Lex., sub verb, 3.

184. **I modo,** etc. Hegio warns him that it will be for his interest to hunt his game in a larger field. **Ictim** = a ferret or a weasel.

185. The sense is, My fare is a heavy piece of work; my guest is like a pedestrian who has to make his rugged way over stocks and stones. Hence *calceatis*, l. 187.

189. Ein ländlich Mahl.—*Brix.* A rural meal. Ergasilus puns upon *terrestris*, in which he hints at his desire to taste the *sumen*, which was esteemed a great delicacy among the Romans.

191. **Numquid vis.** The usual parting salutation.

194. **Ire.** See A. and S., § 239, Rem. 2; Z., § 605.

199. **Eamque etiam erili.** Douza reads *atque herile imperium.* Brix suggests *duramque erili imperio.* Give mildness to the authority of your master by an obedient disposition. Some explain by regarding the nouns as a double ablative. As to the sentiment, Shakspeare differs. "O Pisanio,

Every good servant does not all commands:
No bond but to do just ones."

201. **Oculis lamenta oditis.**—*Brix.* Fleckeisen gives the corrupt text of the manuscripts, *multa miraclitis*, without any attempt at explanation. Various readings have been conjectured by different editors.

205. **Emerit.** For Subj., see A. and S., § 266, 1; H., § 527.

206. **Est.** See A. and S., § 265, Rem. 1; H., § 525, 6.

207. **Fingitis,** i. e., *meditamini.*

208. **Fugiamus.** A. and S., § 260, Rem. 5; H., § 486, II.

212. **Hisce arbitris atque vobis.** The other captives and the jailors.

213. **Apscedite hinc.** To the remaining captives. **Nos** = lorarii. So that both captives were guarded on two sides.

215. **Concede.** To Tyndarus. **Abi.** To Philocrates. Brix and Gronovius read *abite ab istis.*

217. **Copiae (eorum) quae nos volumus.**

220. **Neu**=et ne.

222. **Id** formally refers to *malum*, but logically to *doli*.

230. **Vilitati**, i. e., if Hegio discovers the deceit. For the case, see Z., § 63, 3, and note.

232. **Maxuma pars.** A kind of preliminary appositive to *homines* =*plerique homines.*

237. **Quod tibi**, etc. Probably a common formula for one who gave counsel to another.

242. **Animum**=will.

243. **Velint.** See A. and S., § 264, 8; H., § 519, 3.

245. **Erga.** For position, see Z., § 324, 4.

248. **Ut** before **memineris** is a mere repetition.

250. **Memoriter meminisse.** To remember promptly or shrewdly.

251. **Ex his.** Philocrates and Tyndarus, whom he supposed were where he had left them. He does not at first see them as he passes out of the house, and therefore naturally inquires for them.

253. **Tibi** is not to be taken with **cautum.** *Cave ne in questione* (*mihi*) *sis* is a familiar expression, equivalent to "Take care that I be not compelled to search for you." So Cist., II., 3, 49; Pseud., II., 2, 68; Pers., I., 1, 52; Cas., III., 1, 16.—*Brix.*

256. For omission of *se*, see note, line 194.

258. **Sim.** A. and S., § 264, 8; H., § 519.

260. **Fuat.** H., § 204, 2; A. and S., § 154, Rem. 2.

262. **Ignavi.** To suffer capture was considered a disgrace.

263. **Secede.** While he takes Philocrates aside to question him, Tyndarus takes such a position in the rear of both that he can hear all, and, unheard himself, makes the observations suited to the double part he plays.—*Brix.*

265. **Nescibo.** H., § 239, 2; A. and S., § 162, 2. **Nescium tradam** in comic style, for *id me nescire tibi dicam; nescius* passively as Rud., l. 275. **Loca nescia**, i. e., *ignota.*—*Brix.*

266. The remarks of Tyndarus are, of course, aside. For *jam*, Brix reads *erus.*

267. **Involucri.** Without so much as a towel, i. e., without fear or shame he deceives.

268. **Utrum—ne—an** is used frequently by Plautus. See Z., § 352. The beard was sometimes only clipped over a comb, *per pectinem*, and sometimes was shaved smooth, *strictim.* Tyndarus advises that it be done *usque—probe*=to the very quick. The three terms indicate the degrees of deception to be practised. **Attonsurum dicam esse**, a circumlocution for *attonsurus sit.* For similar expressions, see l. 533, and Trin., l. 2.

270. The question would seem to indicate that his freedom depended on a frank and honest statement.

272-3. The beauty of this reply lies in the concealed truth it expresses. It needs to be borne constantly in mind, in this scene, that Philocrates and Tyndarus have exchanged characters.

274. Thales was proverbially wise—one of the seven wise men of Greece—but, in comparison (*ad sapientiam*) with Philocrates, not worth a talent.

277. **De** with **gnatus** is unusual. Brix suggests *dic* instead.

278. **Illi**=*illic*, as in lines 320, 331, 338.

280. **In Aleis.** Brix reads *in illis*, i. e., *summis viris*, on account of the synizesis in the former.

281. **Sebum.** Philocrates uses *opimae* literally. **Senex**, the father of Philocrates.

286. **Quasi**, if genuine, should be taken with *propter divitias*, used as a supplementary euphemism for the too stiff *videlicet.—Brix.*

288. Probably the line is a gloss; so it would seem from l. 629, where Hegio hears the real name for the first time.

290. **Ut magis noscas** depends upon an omitted proposition. **Genio.** Every Roman had his own genius, whom he worshiped, especially on his birthday, with libations of wine, incense, and garlands of flowers. The genii are not to be confounded with the Manes, Lares, and Penates; for, though they had one great feature in common, that of protecting mortals, yet the former were the powers that produced life, and accompanied man as a second or spiritual self, while the latter began their influence after life had commenced. Moreover, animals and places had their genii, and not man only. The Greeks called them δαιμονες. On works of art they are represented as winged beings; on monuments, as a youth dressed in a toga. The genius of a place appears in the form of a serpent.

291. **Samiis vasis.** These were a very cheap earthen-ware from the island of Samos. It was manufactured there in great abundance and variety.

292. **Proinde aliis ut**, etc. **Ut**=how little. See, from this, how little he trusts others.

293. **Exquisivero**=*exquiram.* See Z., § 511; A. and S., § 259, Rem. 1 (5); H., § 473. For other instances, see l. 344; Trin., 625, 710, 1007.

296. Brix reads *tua ex re*, arguing that people say *ex re mea*, *tua*, *istius*, but *e re publica*, *e re nata.*

297. **Quae—scito.** The connection of the relative with the imperative is unusual.

302. **Opes** includes *nobilitas*, *genus*, and *divitiae.* **Cum istoc** is the abridged expression for *cum istius opibus.*

303. **Dicto**, sc. *laedere.* **Laedat.** H., § 496; A. and S., § 262, Rem. 4.

304. **Humana**=*humanas res.* **Artat**=*in angustias redigit.—Hor.*, Carm., 1, 34, 12 seq.

307. **Ut**, i. e., *qualis ipse fui, talem habeam dominum.—Brix.*

309. **Volueram.** H., § 475, 2; A. and S., § 259, Rem. 4. Brix reads *voluerim.*

314. **Habueris** and **curaverit** are both future perf. *Curabit* would indicate a later occurrence in the future than *habueris*, whereas both actions should be regarded as contemporaneous. See A. and S., § 259, Rem. 1 (5); H., § 473, 1.

317. **Istaec** answers to *hoc*, l. 309.

320. **Avariorem.** So that his avarice should exact too high a ransom.

322. **Saturum** is contrasted with **mendicantem.** A slave's plenty might be preferred to a noble's beggary. **Illi.** See Note, l. 278.

324. This line is an exact repetition of l. 44, Aul., II., 1, and probably crept into the text from the marginal writing. The 326th line is by some regarded as an interpolation, from its interruption of the plain antithesis in lines 325–7.

327. **Est ubi**=*ἔστιν ὅπου*=*interdum.* Terence has the same sentiment in Adel., II., 2, 8. *Pecuniam* in loco negligere, maximum interdum est lucrum.

331. **Duis.** A. and S., § 162, 1; H., § 239, 3. **Unum nummum ne duis**=*ne unum* quidem *nummum* duis. After a prominent idea, the simple negative often has the strength of *ne quidem;* as in *verbum non facere, litteram non addere, tria verba non commutare, flocci non facere*, etc.

332. **Amittam** for *dimittam.* So **oras**=*dicis*, in l. 333.

334. **Privatam servitutem.** Slaves were either public or private. The former belonged to state and public bodies, took care of the public buildings, and attended upon magistrates and priests; the latter belonged to individuals, and were inferior in condition and privileges.

335. **Pol—cluens.** Tyndarus says this aside. **Is**=Menarchus. **Hujus**=Philocrates. "In the earlier times of the Roman republic, physicians are said by Pliny to have been unknown; and for some time afterward the exercise of the profession was in a great measure confined to persons of servile rank, for the richer families, having slaves who were skilled in all sorts of trades, etc., generally possessed one or more that understood medicine and surgery. To this practice, however, there were many exceptions."

336. **Hoc**, i. e., the return of your son. **Proclivi**=easy.

338. **Ab re nequid**=nothing foreign to the purpose.

339. **Ille**, i. e., Philopolemus.

340. **Hunc.** Philocrates, whom Hegio supposes to be Tyndarus. **Mittam.** See H., § 500; A. and S., § 264, 5. **Aestumatum.** By this he would become responsible for his return, or to pay the price if he should not.

341. **Misero.** See l. 293.

344. **Nihil est** (with a following inf.)=*it is of no use.*

345. Observe the difference between the futures of this line and of line 314.

347. **Ex sententia.** *After his own heart.*

350. **Ingenio.** Good-heartedness. **Se.** H., § 449, II.; A. and S., § 208 (6) (b).

352. **Hoc cedere ad factum.** That this plan take effect—be accomplished as soon as possible.

354. **Optuma immo.** This is according to the best manuscripts. Instead of saying *nulla causa*, the direct and natural negative is avoided, and a positive given with more emphasis. **Solvite** to the *lorarii*, who, with the rest of the slaves, disappear until l. 456.

355. **Atque**=and indeed. It makes a supplementary addition of importance. **Di—offerant.** A common formula for the expression of thanks. Ter., Adel., V., 9, 21; and Com. Trin., 384.

357. **Haud molestumst.** Litotes.

358. The idea is, when a benefit is conferred on good men, who appreciate it, gratitude for it begets favors in return. **Gratia ea, i. e.,** *gratia ejus beneficii.* **Bonis.** Abl.; H., § 399, 5, 3; A. and S., § 213. Rem. 5 (4).

361. The Pseudotyndarus, having been summoned by Hegio, is informed of the agreement, and receives the charge of the Pseudophilocrates to Theodoromedes. Thereupon Hegio takes the messenger to the banker to give him money for his journey, while his supposed master goes into the house.—*Brix.*

362. **Erus,** Hegio. **Domino,** Tyndarus.

365. **Velle.** *Se* omitted. Z., § 605.

368. **Rectum,** a participle. **Versum,** adv. My good will is eager to serve you both. Hence *pro rota*, etc.

371. **Ingenio.** Abl.

373. **Tibi.** A. and S., § 228, N.; H., § 389. **Tibi**=Hegio.

376. **Me.** Acc. of specif.; H., § 380; A. and S., § 234, Rem. 2.

380. **Rebitas.** From the old verb *bitere* (*betere*)=ire.

382. **Pater.** Thy father.

383. **Qui veniat.** H., § 501; A. and S., § 264, 5. Observe the different constructions with *volo* in this and the following line. See Z., § 624; A. and S., § 273, 4 (a); H., § 558, VI.

389. **Salutem dicito.** Bear my salutations.

391. **Servitutem servire.** For syntax of noun, see H., § 371, 1, 3; A. and S., § 232 (1). Such alliterations are very common in Plautus. Trin., 302, 77; Bach., III., 1, 12; and IV., 10, 1, etc. So Is. 392, 356, 393.

394. **Nisi quod.** Z., § 735. This form is used by Plautus only here and in l. 621. The earlier *nisi quia* is used elsewhere.

395. **Hoc**=Hegio. Also *hujus.*

404. **Tantis aerumnis** is the concessive term corresponding to **tamen**. Observe the position.

406. **Sciet**. Latin future for English present; H., § 470, 2.

407. **Ut**=how. **Fueris**. Subj. of indirect question.

408. **Gratiis**. Del. et Var., Brix et al., *gratus*. Brix says that it better fits the measure, and that *gratus* here implies *gratis* in itself.

414. The preceding ten lines argue very adroitly Tyndarus's own cause. In his false character he has a very happy opportunity to set forth to Philocrates his duty to him when he shall have escaped. He takes care to have his own merit and self-sacrifice in securing his master's escape well presented.

416. **Erga**. Z., § 299. It stands either before or after its case. **Memorem—adimat**. Z., § 524, N. 1; Arn., Lat. Pros., 445, a.

417. **Nam quasi**, etc. The beauty of this remark lies in its truthfulness, making it full of humor to the speakers, though all unknown to Hegio. So a little truth often graces falsehood.

419. **Mihi**. H., § 385, 4; A. and S., § 224, Rem. 2.

422. **Meritust ut**. Not a common usage, yet found in all periods and styles. With this class of words, *qui* is the more common form.

423. **Occasio cumulare** is the colloquial style for *cumulandi*, but the infinitive is particularly common after *occasio* and *lubido*. For Syn., see A. and S., § 270, Rem. 1 (c); H., § 563, 6.

424. **Ut erga**, etc. The sentence is an adverbial modifier of *cumulare*, by managing this matter faithfully for him; or an appositive of *benefacta*, the managing, etc. **Geras**. For Subj., see H., § 495; A. and S., § 262, Rem. 3.

425. **Magis** belongs to *velle*, and not to *possum*.—*Brix*.

427. **Me infidelem**, etc. There is a fine touch of the elegant and graceful in making Philocrates swear to be faithful to himself. The following line contains the same fine mingling of honesty and deceit

431. **Cave**. A. and S., § 262, Rem. 6. Tyndarus means that, though he has said less than he wished, he would prove his gratitude afterward in acts.

432. This and the following line doubtless are intended in a double sense by Tyndarus, to remind Philocrates of his personal relations to himself, and that he might not leave him a prey to the vengeance of Hegio when the deceit should be discovered.

434. **Quum extemplo**. Just as soon as: 785; also Trin., 242.

436. The influence of **ne** (434) continues on the verbs. **Pro libero** implies that he would not be a freeman in reality, which is, of course, in keeping with his false character.

439. **Fluxam**=*instabilem*.

441. **Hunc inventum inveni**. The meaning of this passage is much disputed. *Hunc* is referred to Hegio and to his son, and to Tyndarus in the character of Philocrates. Some translate, "And

still find Hegio yours, as you have found him;" others, "Find this young man, already in part found by the information we have given of him;" or, "Find a friend in this young man, discovered and restored to his father." Brix says, "Gain one already gained to be wholly a friend to you." *Insure Hegio's perpetual friendship by the restoration of his son.*

442. **Haec** depends upon **obsecro** as well as the following proposition.

444. **Hoc age.** Exhorts him to devote himself earnestly and faithfully to his mission.

447. The first **tua** applies to Hegio, the second to Tyndarus. The words were probably accompanied by a gesture or a nod to each. **Ornatus**=adorned, set off, i.e., accompanied by Philopolemus.

448. **Numquid aliud** is in the same sense as *numquid vis* in Trin., 192. It means, "What is your farther pleasure?" and was the usual formula of dismission or farewell. **Possis** is generally the impersonal *possit.* For Sub., see H., § 527; A. and S., § 266, 1.

450. **Syngraphum.** In general, a written contract; here, a passport to enable the holder to go to Elis in time of war.

454. **Si dis placet.** With the help of the gods; said here *boni ominis causa*, but often ironically.

455. **Etiam.** By this emphatic word Hegio confesses himself foolish in having hesitated.

457. **Apparebo domi.** Literally, "I will make my appearance at home." It is equivalent to *proficiscar domum.*

461. The parasite, after trying in vain to get a better invitation than Hegio has given him, here utters his grief. **Edit.** For form, see H., § 239, 3; A. and S., § 162, 1. For mood, A. and S., § 264, 5; H., § 500.

463. The climax lies in **quom esse cupit.**—*Brix.*

464. **Die.** A. and S., § 90, 2; H., § 119, 4.

465. **Omnis mortalis.** A. and S., § 114, 2; H., § 88, III., 1.

466. **Ecfertum fame.** Literally, stuffed with hunger. Compare Aul., 1, 2, 6, *aedes inaniis oppletae.*

467. **Procedat.** For Subj., see H., § 501; A. and S., § 264, 1. **Occeperit.** H., § 527; A. and S., § 266, 1.

468. **Resident esuriales ferias.** Celebrate hungry holidays. **Residere**=*quiescere.* His stomach and throat are to keep quiet, and abstain from eating and drinking.

469. **Arti** depends upon *licet* in **ilicet**=*ire licet.* **Crucem** follows the analogy of *domus*, *rus*, etc., as acc. of limitation. Z., § 401.

470. **Ridiculos.** Used substantively, jokers. This was the class of parasites to which Ergasilus belonged—the γελωτοποιοί.

471. **Laccnes.** The Spartans whipped their boys to make them hardy. The *subsellium* was a rude bench, capable of accommodating

several persons, movable, and without a back. The meanest class occupied it at feasts and public entertainments. **Plagipatidas.** Those who suffer buffets. The parasite appropriates all these epithets. **Morantur** becomes transitive.

473. **Requirunt**=invite. **Reddant**=invite in return.

474. The province of the parasite in his best days had been to prepare the meal, to purchase it, instruct the cook, taste it, precede it to the table, etc.

475. **Aperto capite.** He accuses them of going to brothels as openly and unblushingly as they would cast their vote in the comitia tributa. Public opinion required that such visits should not be made unless with the head muffled or masked. The shamelessness of young men in this, and their neglect of parasites, Ergasilus thinks equal marks of the degeneracy of the times.

478. **Dudum**=a little while ago. After his conversation with Hegio.

480. **Hoc.** The old Latin for *huc*, as frequently in Plautus: Merc., 871, *hoc respice.* Pers., 605, *jube hoc accedat*, etc., etc. **Profitetur**, i. e., makes the offer of his own free will. **Silent**=make no sound. **Tacent**=utter not a word.

481. **Rident.** Even to be laughed at was better than the cold, silent reception he met with. Pet., 61, *Satius est rideri quam derideri.* **Abnuent.** They shake their heads.

483. **Menstrualis.** A free table for a whole month.

484. **Conpecto.** From *conpeciscor.*

486. **Dentis restringerent.** Show their teeth in an affected laugh. They might at least have noticed him as much as a snarling dog.

489. **Velabro.** The Velabrum was originally a marsh or lake, and could not have been built upon until drained by the Cloaca Maxima. It occupied a part of the space between the Palatine and Aventine Hills and the Tiber, lying between the Vicus Tuscus and the Forum Boarium, and terminating on the south with the Arcus Argentarius. Here were exposed for sale, under awnings (velabra), meats, delicacies for the table, oil, etc. The parasite accuses the youth of combining against him, as merchants do to sell at a uniform price.

492. **Barbarica lege**, i. e., *romana lege.* Plautus regards the play as exhibited in Greece, and to a Greek every thing foreign was barbarian. He probably refers to the law of Q. Varius against those who should conspire to deprive the Roman people of life and food. **Jus.** The parasite considers himself as the perpetual guest of the state, who was to be entertained not only in the Prytaneum, but interchangeably in the private houses.

494. **Is**=*eis.* **Diem dicam.** Ergasilus assumes himself to be a magistrate. A magistrate could, as an accuser, commence a judicium, declaring that he would, on a certain day, accuse a certain per-

son of some specified offense. The accused must give security for his appearance on the day of trial. When the investigation was concluded the magistrate promulgated a *rogatio*, which comprehended the charge and the punishment or fine.

496. **Spes.** That is, that Philopolemus may be brought back.

497. **Decolabit.** Literally to trickle through = to fail.

499. **Bono puplico.** In a way to benefit the public. Perhaps he means by the additional money the treasury received. Brix suggests that he might have thought the return of his son a public advantage.

500. **Quisque.** A. and S., § 209, Rem. 11, 4; H., § 461, 3.

504. **Eminebam** Emerge, i. e., from the overwhelming flood of congratulations.

506. **Syngraphum.** Properly an obligation signed by both parties, and a copy kept by each, as between a contractor and his employer. Here, a passport or furlough.

511. **Hic** = Aristophontes.

516. Tyndarus sees Hegio coming with Aristophontes, and, well knowing that the latter would recognize and betray him, he speaks as though all was lost, and the rage of Hegio was upon him. **Mavelim.** Pot. sub.; H., § 485; A. and S., § 260, Rem. 4. **Fuisse.** H., § 471, 1. Compare Rudens, Act III., Scene 3.

517. **Spernunt** = *secernunt* or *sejungunt*. Old Latin, and seldom used. Jus atque aequum se a malis spernit procul.—*Ennius.*

519. **Neque auxilium**, etc. Delph. et Vario. read *neque exilium exitio est.*

521. **Obviamst** = *in promptu est*, or *adest.*

526. **Malam** agrees with **pestem.** Comp. Asin., I., 1, 7, and Cic., Tusc., II., 16, 38. The Delphin has *meamque.* **Vicem** = instead of.

528. **Philocrati** for the genitive. H., § 398, 5; A. and S., § 211, Rem. 5, 1.

529. Tyndarus declares, hyperbolically, that in such utter ruin of his fortunes even Salvation herself could not save him if she wished to. Salus was a goddess worshiped by the Romans under that appellation. Comp. Most., II., 1, 4; Cic., Orat. against Verres.

531. **Malum** is an exclamatiom of impatience; as, the deuce! a plague on't! zum Henker! diable!

533. **Dicam.** For the circumlocution, see Note, l. 268. Also comp. l. 541.

537. **Perderent.** H., § 488, 2; A. and S., § 263, Rem. **Periisti e patria** is a paronomasia, equivalent in meaning to *patriam amisisti captivitate.*

547. Tyndarus seems to hit upon his plan on the instant, from the suggestion of the preceding words of Hegio. He pretends to account for the conduct of Aristophontes by attributing to him insanity and epilepsy, hoping thereby to weaken the testimony he may give. **Hic**

in this, and **istic** in the following line, refer to the same person. Another like instance occurs in l. 733 and 734.

550. **Qui sputatur morbus.** Various conjectures have been made as to the disease here mentioned, and the ancient idea of it. It is generally supposed to be epilepsy. It was called *comitialis morbus*, because its occurrence on the day of the comitia, from being an ill omen, suspended all proceedings. Some suppose that the disease was cured by spitting upon the person afflicted; others, that it was cured by the spitting of the sufferer. Pliny and Mercurialis think that a person in the presence of the disease avoided the contagion by spitting, an instinctive process when we are in the sight of any thing offensive. Perhaps, from the fact that those overtaken by the fit recovered very soon after the foam appeared, it was thought that this was the means of their cure, and the evil spirit escaped in the foam.

551. **Istum,** sc. *apage.* It is addressed to his slaves.

553. **Qui** is the old ablative=*cujus causa.*

555. **Quibus** depends on **fuit. Atque is profuit** is weaker than **saluti fuit,** and is perhaps a corruption. It is wanting in the Delphin.

557. **Viden tu hunc quam,** etc., i. e., *viden quam hic int.*

561. **Haud vidi magis,** i. e., *haud vidi qui magis sodalis meus est,* which is an ironical denial of the fact affirmed, like our "Oh, without doubt." Tyndarus then mentions three noted madmen: Alcumeus, the son of Amphiaraus, who slew his mother at the command of his father; Orestes, son of Agamemnon, who murdered his mother Clytemnestra; and Lycurgus, king of Thrace, who offended Bacchus by refusing to drink wine, and was driven mad. These, he says, were as much his boon companions as Aristophontes. **Una opera—qua**=just as much as.

564. **Non ego.** The question is asked without an interrogative particle. A similar instance is found in l. 969.

568. **Enim** is a particle of affirmation here, and ironical.

569. **Vera vanitudine qui convincas.** Who overpower my truth with your lying talk.

574. **Quem patrem.** This is the same as saying *Patrem non habet: quia servus est.* According to the Roman law, a slave was a thing without father, connubial rights, property, or any manly right. They had no genealogy nor offspring.

578. **Non** belongs to **Liberum,** notwithstanding the intervening words *equidem me.—Brix.* The line is capable of several meanings. The emphasis of the speaker would determine the meaning; only *Liberum* is ambiguous.

579. **Te** is put in brackets in the edition of Brix. The Delphin gives it without question. Plautus uses the constructions *ludos facere aliquem,* less frequent *ludos facere alicui,* once *ludos aliquem dimittere* and *ludos alicui reddere.*

580. **Praeter se**=except his own person.

583. **Sint.** H., § 495, 3; A. and S., § 262, N. 3. **Malevolentes**=the envious. **Bonis**=their betters.

585. **Aliquid pugnae dedit.** He has played you a trick. *Aliquid jam machinatus est.—Lambinus.*

591. **Exprobrare.** *Servi* were more valuable than *vernae;* and it was allowed them not to be taunted with their slavery, as it were to solace their misery. **Id quod.** H., § 445, 7; Z., § 371.

592. **Quin**=*qui—ne—non* interrogatively; why not?

593. **Illic** is hardly translatable; used deictically.

594. **Ardent oculi.** Rage, glittering eyes, yellow spots, and black bile were considered by ancient physicians as symptoms of epilepsy.

597. **Atra pix.** With refined cruelty, slaves guilty of crime were cast into ovens, or, besmeared with pitch, were allowed to burn.

598. **Larvae.** Evil spirits; the departed souls of wicked men.

599. **Quid si.** *Quidni.—Brix.* Hegio now takes up the proposition of Tyndarus in l. 594.

601. **Concinnat**=*reddit.*

604. **Adbites**=*Accedes.* An old word, composed of *ad* and *beto*, or *bito.*

605. **Crediuis.** A. and S., § 162, 1; H., § 239, 3.

609. **Te.** See l. 376. In both cases they may be obj. of verb.

611. **Abnutas.** *Abnutare* is to intimate that something ought not to be said or done. **Quid agat, si absis longius,** according to Brix, is a question of Aristophontes, and not of Tyndarus. The purport of it, then, would be, "He who now, in your presence, endeavors to deceive by a wink, would take bolder means in your absence." The steady assurance and sensible behavior of Aristophontes are doing their convincing work upon Hegio.

613. **Quoi—conpareat.** Senseless talk, which has neither rhyme nor reason, as the saying is.

614. **Ornamenta.** He would be Ajax, only stripped of his stage costume—an Ajax in his madness and fury. For an account of his madness and death, see Dict. of Greek and Rom. Biog., etc., art. Ajax.

615. **Nihili facio.** I don't think it will amount to any thing.

616. **Inter sacrum saxumque sto.** This is a proverbial expression, indicating that a person is in great distress or danger. It is derived from the fetial sacrifices in the celebration of treaties. The brains of the victim were dashed out with a stone, hence a position *inter sacrum saxumque* was one of great peril. Livy gives an account of the manner of making treaties (*ferire fœdus*), bk. i., chap. xxiv. As a seal to the compact, *porcum saxo silice percussit.* See also Livy, bk. xxi., chap. xlv.

618. **Audibis.** The old Latin for *audias.*

624. **Nullam causam dico.** I am perfectly willing.

625. **Deliquio** is formed after the analogy of *contagio* and many others; for *deliquium*.

631. **Em rursum tibi.** There you have it again. That is as good as you sent.

632. **Non cures** differs from *ne cures*. It is the apodosis of the conditional proposition.

635. **Philocrati.** See l. 528.

636. **Dierectum.** Compounded of *dis* and *erectus*. Others say from *διαῤῥηκτος*=*disrupted*, crucified.

637. **Tu supsultas.** Observe the emphasis of contrast in the use of **tu** and **ego**. There is humor in his personification of his heart—You leap, or dance; I can scarcely even stand on my legs from fear.

638. **Exquisitumst**=*certum est*.

641. **Deruncinatus.** Compounded of *de* and *runcina*=planed off—deceived.

643. **Hoc** refers to the statement of Aristophontes in regard to Tyndarus just made. Hegio, in the conflict of his feelings, and his chagrin at being deceived so terribly, catches at any hope that it is not so. He therefore requests of Aristophontes a personal description of Philocrates.

644. **Certo**=certe. This form is confined to the comic poets and some of the epistles of Cicero. *Certe* belongs to all periods and species of composition. **Magis certius.** This is not useless pleonasm, but the struggle of the language to give greater energy to the comparative.

648. **Sub** and **aliquantum** mean nearly the same, and are about equivalent to the diminutive termination *ulus*. **Crispus**=frizzled. **Cincinnatus**=in ringlets.

649. **Ut quidem** depends upon **convenit**. By a pun upon the word, Tyndarus takes it out of the mouth of Hegio and applies it to himself. Hegio says, "The description fits him." Tyndarus says, "It happens," etc., or "It comes to pass." Hence the subjunctive in *processerim*; sub. of result.

650. **Vae illis**, etc. This is the humor of despair. Instead of pitying himself, he pities the rods that are to scourge him, and calls upon the fetters to hasten, that he may guard them.

656. **Sursum vorsum**=from top to bottom—completely.

658. **Lora.** The mildest chastisement of slaves was inflicted with rods (virga), the next harder with whips (lora), the hardest with the cat-o'-nine-tails (flagrum or flagellum). **Num lignatum mittitur.** The wit of the slaves, since the *lora* were used for binding wood as well as for punishment.

661. **Messor.** A covert threat.

665. **Innocentem** relates to condition; **innoxium** to quality. The former means guiltless; the latter, harmless. See Doed.

666. **Potissimum**=especially.

670. **Quod in te uno fuit**=as far as lay in your power.

679. **Opera atque astutia.** These words are a kind of supplementary attributive to **fallaciis**, and the whole is equal to *fallaciis mea opera inventis.*

683. **Ast.** Brix reads *si*, and says *si non redit* is the condition of *si peribo.* The idea is, If I perish in consequence of his failure to return according to promise.

688. **Periret.** H., § 496; Z., § 560, note. **Ponere** for *exponere.*

689. **Acherunti.** Abl. The old local ending *i*, as in *Carthagini.* H., § 87, III., 3; A. and S., § 82, Exc. 5, c. **Clueas gloria**=be famed for glory. *Gloria*, abl. of cause.

690. **Per**=*propter* nearly. *Perire* relates to the life; *interire* to the soul, or celebrity after death.

691. Graves poenae, quae possunt ceteris documento esse, "exempla" dicuntur."—*Donatus.*

692. **Sutelas.** Literally sewings together—deceitful contrivances. **Morti mittere.** Compare Homer's Ἄϊδι προϊάπτειν, and Hor., Sat., ii., 5, 49. *Egerit Orco.*

694. **Interduo**=interdo. See Trin., l. 994. H., § 239, 3; A. and S., § 162, 1. See also **faxis**, below.

696. **Adfore.** *Eum.*

700. **Melius aeque.** Instead of *quisquam aeque bonus*, or *melior*, we have the straining of the vulgar tongue after weight and energy, like *magis certius*, l. 644.

703. **Votuin** for *vetuin.* See a like instance in Trin., l. 457.

708. **Custodem**=*paedagogum.* For the duties of this servant, see Smith's Dict. Gr. and Rom. Antiq., art. Paedagogus. An important part of it was to protect his young master from all evil. **Herus major** refers here to Theodoromedes.

710. **Sorsum**=*seorsum.*

712. **Faxit**—fecisset.

713. **Necne.** Zumpt, Gr., § 554, says this particle occurs only in indirect questions. Here the question is direct.

717. **Postulavisti.** *Postulare* is in the comic poets often the same as *velle*, and frequently a new subject appears in the acc. with the infinitive. See Trin., l. 237. **Perdocere** is equal to *persuadere.* *Nuperus* or *novicius* is the regular expression for a newly-taken slave.

721. **Istam.** Observe the contemptuous bitterness of the pronoun. Seek the reward of your wretched deceit from him. It is the expression of Hegio's anger. A man of his character could not but admire the sentiment of Tyndarus had he not been under the influence of great disappointment and passion. **Ducite** is addressed to the slaves.

723. **Inde—porro**=afterward. Labor in the stone quarries was

the most dreadful punishment for slaves. *Latomia* or *lautumiae* was the term at Syracuse for a prison, as *Tullianum* was at Rome. Compare *lapicidinas*, l. 736.

725. **Cotidiano** for *quotidie.*

728. **Curabitur.** Hegio's indignation vents itself in an ironical interpretation of **perduis,** which may mean *destroy* or *lose.* He takes it in the latter sense, though Aristophontes means the former. See *curarier*, also in l. 737.

738. **Nequi** (*μήπως*) as *siqui* (*εἴπως*), in Trin., l. 120. **Deterius** is "minder gut" (*Brix*), less good; i. e., let him be treated as bad as the worst.

739. **Postulem.** See l. 717.

740. Of course the death of a slave must be a loss to his owner. But may there not be also a covert reference to the vengeance of Philocrates on returning and finding Tyndarus dead?

748. Hegio regards Tyndarus's last request as absurd and insulting, and wishes to hear no more from him.

750. **Vis haec quidem herclest** seems to have been the common expression of the ancients when violently assaulted. So Suetonius says, in his Life of Julius Cæsar, that he cried out when the conspirators crowded around him, and Cimber laid his hands on his shoulders, "*Ista quidem vis est.*"

754. **Quod** with *absque* is the same as in *quodsi.* The preposition *absque* was always used in the early tongue with the included idea of condition, and only with the impersonal *esset* or *foret*; therefore *absque te esset = si tu non esses; absque hoc esset* = but for him, or had it not been for this man. Except the comic writers, only writers of the Silver Age have used *absque*, and that, too, without the conditional sense.

755. **Usque offrenatum.** As it were, bridled; as we say, Led by the nose.

760. **Surpuit** for *surripuit*, as *surgo* from *sub-rigo.*

763. **In orbitatem.** Only to be bereaved of them.

767. **Redauspicandum.** An allusion to the Roman custom of repeating the auspices if any misfortune occurred in public affairs. To take the auspices while fettered was itself an evil omen.

Act IV. Ergasilus, having fallen in at the harbor with Philopolemus, together with Philocrates and the slave Stalagmus, runs to Hegio, full of glowing visions of feasting and drinking, to inform him of the happy event.

770. **Laudem.** For being the first to announce good news.

771. **Pompam.** He has visions of troops of market-servants laden with eatables to supply the feast.

774. **Amoenitate,** etc. Observe the alliterative play upon words.

775. **Sine sacris.** By the Roman law of the Twelve Tables every

Roman family had its particular sacrifices. These were perpetual. *Sacra privata perpetua manento.* The right of inheritance was accompanied by the obligation to maintain the sacrifices. Ergasilus here congratulates himself on having obtained an inheritance without any such expensive encumbrance. Trin., l. 484.

779. **Conjiciam in collum pallium.** The pallium by the Greeks, and the toga by the Romans, were worn usually hanging down to the feet. When haste was required, they were either laid aside or thrown over the shoulder. They were not worn in war. In comedies these were the usual garments of slaves.

783. **Sublitum os esse.** H., § 553, III.; A. and S., § 270, Rem. 2.

789. **Est**=*it.* **Conlecto pallio** is opposed to *fluido*, as in leisurely motion.

793. **Ore sistet.** The verb is used intransitively, as in Cur., II., 3, 8. "Nec quisquam sit tan. Opulentus, qui mihi obsistat in via, quin cadat, *quin capite sistat* in via de semita." **Pugilatum incipit,** i. e., "explicatis lacertis, complicatis pugnis."

798. **Dentilegos.** I will knock out their teeth, and thus make it necessary for them to gather them up. **Quemque**=*quemcunque.*

800. **Die.** H., § 119, 4; A. and S., § 90, 2.

801. **Opstiterit.** H., § 473, 1; A. and S., § 259 (5).

805. **In ventrem.** Facetiously for *in animam.* So the Germans. "Er hat sich Muth gegessen statt gefasst." A full stomach is favorable to great assurance.

807. **Furfuri.** Old Latin termination. See Z., § 63, N.

810. By an unexpected turn, **domini** is elegantly substituted for *scrofae.*

811. **Basilicas**=royal. The Greeks called any thing splendid or magnificent *basilicus.*

814. The antecedent of **qui** and **quorum** is **pisces. Quadrupedanti crucianti cantherio.** A galloping, rider-torturing skeleton of a gelding.

815. **Subbasilicanos.** These were people who walked or lounged under the pillared porticoes of the halls of justice. The first of these halls was not built until 184 B.C., the year of Plautus's death. How, then, could Plautus have written this line? "Perhaps the whole passage, from 807 to 827, is a later addition."—*Brix.*

819. **Locant caedundos agnos.** This properly means, "Give out lambs to be slaughtered. Brix suggests that this is the abridged expression for *locare operam suam ad caedundos agnos*, i. e., to hire out their services for the slaughter of lambs. See Trin., l. 844. **Danunt** for *dant.*

820. **Petroni.** H., § 387, 1; A. and S., § 204, Rem. 8. **Verveci sectario**=bell-wether; so, if, as Brix suggests, *sectario* be from *sector*, and not from *seco.*

822. Facetiously he reckons **petro** under the head of mankind.

823. **Edictiones aedilicias.** The duty of inspecting the streets belonged to the ædiles, therefore they would naturally take care that all obstructions should be removed. "Hic ludit in verbo, et 'edilis' est ab 'edo,' non ab 'aedibus.'"—*Delph. et Var.*

826. **Tantus cibus** takes **conmeatus meo ventri** in apposition, as part of the subject. *Cibus* is not genitive according to Priscian, but nominative.

828. **Qui.** Old ablative. **Adaeque.** See l. 700.

832. **Assulatim**=into splinters; modifying **pultando.** So Merc., I., 2, 20, *foribus facere assulas.*

834. **Respice** has a double sense. Hegio uses it literally: *look back upon me.* Ergasilus uses it in its metaphorical sense, to look favorably upon. Fortune had many temples at Rome, and was often termed *Respiciens*—the Provident or the Protector.

838. **Cedo**, plur. *cette.* An old imperative form. It includes the notion of haste. "Bei grosser Freude ist der Druck der Hand ein Herzensbedürfniss."—*Brix.*

842. **Gaudeam.** For Subj., see H., § 501, 1; A. and S., § 264, 7.

843. **Ingentem**, i. e., *immensum.* Terent., Eunuch., III., 1: "Magnas vero agere gratias Thais mihi? *Gn.* Ingentes." *Ingens* is in exact keeping with the extravagance of Ergasilus.

846. **Juben an non jubes** is the expression for an impatient challenge.

847. **Foculis.** Little braziers for heating cold food; dimin. of *focus.*

850. "**Esse** nicht=*edere*, vgl. Men., III., 2, 20. *Minore numquam bene fui dispendio.*" **Muraenam**, sea-eel. **Ophthalmiam**, lamprey, so named on account of the size of its eyes.

851. **Horaeum** (*ὡραῖον τάριχος*), little fish pickled in their season. *Horaeum scombrum*=pickled mackerel.—*Brix.* **Trugonum**=sting-ray. **Cetum**=seal.

852. **Nominandi istorum—copia.** Observe how exactly the gerund is the verbal noun, not governing, but limited. In later writers we should expect the gerundive construction.

854. **Nec nihil**, etc. You will neither get nothing to eat to-day here, nor much more than that; i. e., you will neither go hungry nor fare sumptuously.

855. **Victi.** For genitive, see Z., § 81.

857. **Ne.** The confirmatory particle *ne*, as in other Latinity, so also with the comic writers, was used only before personal and demonstrative pronouns; but when, to the surprised inquiry **egone?** the corroborating answer yes, *you*, was given, **ne** (*nae*) follows **tu.**—*Brix.* So Trin., l. 634. **Immo benevolens.** Nay, rather your well-wisher.

860. **Senticeto.** Ergasilus indulges in a word-pun, and with very poor success.

861. **Vasa pura.** Vessels used in sacrificing must be clean. Amph., V., 1, 74.

862. **Unum.** "*Unus* is often very little different from our indefinite article."—*Brix.* For other examples, see l. 482. Truc., II., 1, 39: *Sed est huic unus servos violentissumus.* Ter., And., I., 1, 91; Cic., Philipp., II., 3, 7: *Tamquam mihi cum M. Crasso contentio esset, non cum uno gladiatore nequissimo.*

866. Ergasilus replies just as if Hegio had connected **mihi** with **essurire** and not with **videre.**

867. In this line, also, Ergasilus plays upon the double signification of **patior.** It has also the sense of *to prostitute one's self*, in addition to its common meaning. To the imputation of the parasite in **consuetu's puer**, Hegio naturally replies with a curse.

870. **Nunc tu mihi places.** Ergasilus refers to his previous conversation with Hegio about a supper, lines 178 and 498. He means that he has now no fears of its being "*asperam*," but, since it comes in consequence of the good news he is about to impart, it will be truly sumptuous. Hegio's reply alludes to his disappointment in regard to his captives, and intimates that, in view of his deception, he was in no mood for feasting.

874. **Puplica celoce**=government boat.

877. **Sancta Saturitas.** It is in perfect keeping for a hungry parasite to swear by his supreme deity, Gluttony, in preference to all other gods. See Philip., 3, 19.

879. **Genium meum.** Parasites were accustomed to call their wealthy patrons their genii.

880. The Greeks introduced their asseverations with Μὰ and Νή; the corresponding Roman particles were Me and E, as Mehercule, Mecastor, Epol, etc. Μά has in itself neither an affirmative signification nor a negative. Νή is the affirmative particle in all the oaths after the first.

881. Κόραν. This was at once Proserpina and the name of an Italian town. Praeneste, Signia, Frusinone, and Aletrinum were Italian towns also, and called "barbarian" because all nations except Greece were so called by the ancients.

885. **Vae aetatai tuae,** i. e., *vae tibi per aetatem tuam.* A perpetual plague upon you.

886. **Quippe** is elliptical and apologetic. My jokes are to offset your unbelief of my statements. Brix refers it immediately to *vae.* If you give no credit to me, it will, of course, be a plague to me, since I shall have no hope of reward or of a better future. **Sedulo**=in good faith.

887. **Sed** marks an abrupt transition. **Abit.** "Present, not contracted perfect."—*Brix.* Hist. Pres. See also l. 282.

888. **Boiam terit** may mean, He wears a collar, or he has married a Boian woman. It is one of Plautus's low puns.

890. **Bonan fide.** "Erat etiam affirmatio et jusjurandum."—*Turnebius.* See below, *sancte jurem tibi.*

891. **Natus.** All days marked by any extraordinary occurrence in personal history were called *natales* by the ancients. Such a day would be the day of his son's recovery from captivity for Hegio.

896. **Fusti pectito.** Compare a similar figurative expression in *fuste dolare*, Hor., Sat., i., 5, 22.

897. **Dapinabo.** An instance of Plautus's word-coining; from *daps.*

898. **Spondeo.** "In order to insure success, the parasite binds Hegio through a stipulation."—*Brix. Spondeo* was the term for solemn obligation.

899. **Respondeo** is used here in its primary meaning.

903–6. Observe the regular alliteration in pairs, and also the paronomasia.

904. **Callum** (Fr. échinée), chine-piece. **Apsumedo** is coined from *sumen* for the sake of the paronomasia, after the analogy of *unredo*, *intercapedo.*

906. **Morast.** It would be a waste of time. H., § 475, 4; A. and S., § 259, Rem. 3.

907. **Praefectura.** This was an Italian city or province, whose inhabitants were allowed Roman citizenship, over which was yearly appointed a *praefectus juri dicundo.* Ergasilus assumes this title in relation to Hegio's store-room. For a fuller account of the praefecture, see Smith's Class. Dict., art. Colonia. The language of the following verse is in keeping with his new title.

908. **Pendent indemnatae.** "Proprie 'pendent indemnati,' quorum lites sunt pendentes: qui non quidem innocentes. Sed accusati et nondum peracti sunt rei."—*Gronovius.*

914. **Deturbavit.** He pulled down the flesh-hook and all its contents, instead of taking a piece properly with a fork.

915. **Glandia.** This was the fatty gland of the neck, answering in swine to the tonsils in man. It was considered a great delicacy by good livers.

916. **Modiales.** Literally of the size of a Roman peck. He broke all that were not large enough to satisfy his ideas of what should be cooked.

917. **Seriae.** These were earthen pans or pots for holding salted meats. He was for putting them and their contents on the fire all together.

918. **Cellas, i. e., *olearia*, *vinaria*, *penaria.* Armarium** is here the same as *promptuarium*, from which food is taken. It might seem less like repetition to refer it, with Lambinus, to the place where money is kept.

920. **Uti, i. e., *uti penu.***

923. **Reddiderunt.** For the indic., see Arn., Pr. Comp., 488 (2). "**Quum**, with *gratis habeo* (or *ago*), has both a temporal and causal force." Rud., l. 908.—*Brix.*

926. **Istunc**=Stalagmus, whom Philopolemus, during his residence in Elis, had found and brought back with him.

927. **Hujus**=Philocrates.

930. **Hoc agamus.** Let us now attend to business.

933. **Proinde ut.** "Gerade so wie."—*Brix.* In proportion as.

935. **Bene merenti nostro**=*nostro benefactori.* Compare the substantive use of *benevolens.* **Muneres**=*munereris.*

937. **Negem.** For Subj., see H., § 501; A. and S., § 264, 1 (a) (b). **Roges.** H., § 527; A. and S., § 266, 1.

940. **Pretium**=*mercedem.*

941. **Quod bene fecisti**=*beneficii.*

943. **Libellam.** One of the smallest silver coins of the Romans, of the value of the *as*, or one tenth of the denarius. It was not coined after the time of Plautus, and appears only in proverbial use.

947. **Gratiis**, i. e., *gratis*, which was also its contract form.

951. **Statua.** Stalagmus stood there in statue-like silence. **Verberea.** As if the statue were made of floggings. So we say "a bundle of habits." It indicates the severity of the punishment he may expect.

953. **Lavate.** It was the custom to bathe on their return from a journey. The bath-room was an important adjunct of the Roman house. The public baths were very extensive.

954. **Bone vir.** My pretty man. Ironical, as in Bacch., IV., 6, 6; Ter., And., III., 5, 10. Greek, *ὠγαθέ.*

955. **Quid me**, etc. "Argumentum a minori ad majus." If such a man as you tells lies, what ought to be expected of me?

957. **In spem ponas**=*speres.*

958. **Prope modum.** Probably.

961. **Quod ego fateor** is the genitive of the substantive clause after **pudeat.** Do you suppose I am ashamed to confess (sc., that I have never done any thing right), since you affirm it?

962. **In ruborem dabo.** That is, by stripes. A practical joke upon Stalagmus. He will blush with the rod.

963. The idea is, You seem to think you are threatening one who is unacquainted with your punishments; away with such wretched things! State your wishes, and they shall be gratified.

965. **Compendi.** See Dic., sub verb. It is the predicate genitive.

966. **Fuit puer.** There is the same obscene allusion here as in l. 867. The complaisant spirit in **ut vis fiat** suggests it to Hegio. Render, *He was very docile when a boy. Now he is a man, it is unbecoming.*

970. **Subterfugere**=to escape.

980. **Quam diu.** See Trin., l. 608. *How long ago?* **Vicensumus** for *vicesimus.* **Incipit** is neuter.

982. **Peculiarem.** For your own use and service.

983. **Memoradum.** *Dum* is enclitic; an intensive particle when joined, as here, to certain imperatives, meaning *now, come, pray.*

984. **Paegnium.** Παίγνιον, Ἐρώτιον, Στρούθιον, Ναννάριον were common names applied to boy-favorites, pages, and what the Germans call "Leibknaben" or "Lustknaben."

986. **Quojus—gratia.** Whose favor is to be made of no account.

987. **Isne istic,** etc. Was this (i. e., Paegnius, alias Tyndarus) the same one whom you sold to my father, and who was given to me for my personal service? The relatives **quem** and **qui** refer to the same antecedent.

989. **Ceterum**=*praeterea.*

991. **Argumenta.** Convincing proofs.

994. "After this verse Geppert has, with good reason, supposed the omission of a verse; as, perhaps, *Fortunatus, quia ego inveni, quem olim amisi filium.*"—*Brix.*

995. **Quor.** Old orthography for *cur;* abbrev. from *quare.* **Plus minusque feci.** "Plus mali, *minus boni.*"—*Lamb.* "More in punishment, less in forbearance."—*Brix.*

996. **Modo si.** Usually *si modo.*

997. **Ornatus.** He refers to his fetters.

998. **Acherunti.** See l. 689. Meursius says that, in order to keep men to their duty, and restrain them from crimes, the punishments of the lower regions were painted upon tablets, that they might be warned. This is one of the indications of the universal belief in future punishments that marks all ages. This is the only passage in Plautus from which the nature of Acheron is capable of being known.

999. **Adaeque—atque.** Z., § 340, Note.

1000. **Illic ibi.** A double designation of place, for emphasis. Rud., l. 878: *Ibidem ilico manete.*

1002. **Monerulae.** So instead of **monedulae;** also in Asin., III., 3, 104, according to the best Palatinian manuscripts. The consonant before the diminutive ending is variable in several words.

1003. **Lusitent.** H., § 500; A. and S., § 264, 5.

1004. **Upupa.** The word means lapwing, a bird; and also a pick-axe. To preserve the pun, *crow* does very well. Shakspeare has a similar *equivoque:*

Ant. E. Well, I'll break in; go borrow me a crow.

Drom. E. A crow without feather; master, mean you so?
For a fish without a fin, there's a fowl without a feather:
If a crow help us in, sirrah, we'll pluck a crow together.

Ant. E. Go, get thee gone; fetch me an iron crow.

Com. of Errors, Act III., Sc. 1.

The passage gives us some idea of the amusements furnished to the children of the rich. Pliny, in his epistle to Clemens (book iv., ep. 11), speaking of Regulus's son, just dead, says: "The boy had several little coach and saddle horses. He had likewise hounds of the large and the small sort. He had nightingales, parrots, and blackbirds, all of which Regulus put to death about the funeral pile."

1006. **Salveto** instead of the usual *salve*.

1008. **Lucis—tuendi.** He alludes to his brief term of stone-digging under ground.

1014. **Illic**=Stalagmus.

1024. **Per nebulas.** There is an apparent translation from the sense of seeing to the sense of hearing.

1026. **Certum—praevortier.** I am resolved to do this the first thing. *Praevortier* is deponent; *prae* is the same as *primum*.

1028. **Recte feceris,** i. e., if you give me a present—a *peculium*—something for my own. Stalagmus facetiously perverts Hegio's meaning.

1036. **Plausum date.** It was the constant custom of the Romans, in finishing their comedies, to bring the comedians (caterva), or at least one of them, upon the stage to solicit the applause of the spectators. Hor., Ars. P., 155; Quint., IV., 1.

TRINUMMUS.

ARGUMENTUM.

In the title to this play, its original Greek name is substituted by Trinummus, which signifies the three pieces of money given to the pretended messenger from Charmides. A circumstance of the least importance is thus chosen to give name to the play in place of *Thensaurus*, which was the name Philemon gave, and which would seem to be more appropriate.

The play displays admirable art in the interest of its opening passages, the naturalness of its incidents, and the happy conclusions it brings about for its chief characters. In none of his plays has Plautus more constantly developed his inclination to moralize than in this. Stasimus, though in great haste, stands still to moralize; and Charmides, though just returned from his journey abroad, lingers on his way to his house from the port to overhear the sage sayings of the slave. Ample amends are made for this incongruity by the excellence of the sentiments he utters. No play has so many moral maxims that are true for all persons in all ages. The reader must be impressed by these with the truth that distant countries and times make no change in human nature, and that the characters, passions, and

dispositions of men are wonderfully similar in their manifestation. One moral code touches all humanity, and one Bible embraces that code. The similarity of heathen moral maxims to the morality of the Scriptures is the unconscious testimony of human experience that the writers of the Bible were inspired by One who perfectly knew men.

PROLOGUS.

1. **Munus.** In the comic writers the accusative is the general construction with *fungi*, *uti*, and other words of their class. It does not occur in correct writers of the later age. Z., § 466.

2. **Finem fore quem dicam.** A circumlocution instead of *qui finis futurus sit.* See Capt., l. 268; and l. 533. *Finem*, i. e., *itineris.*

3. **Em.** This is the earlier form for *en*, and is more properly, according to the best MSS., the Plautinian form. In the older MSS. seldom, and in the later ones more frequently, it was confounded with *hem*, and employed in the expression of joy, or pain, or other emotions.

Nunciam=*nunc jam*; like *quoniam*, *uspiam.*

5. **Dare.** The simple infinitive, instead of the accusative with the infinitive, is not infrequent after *promittere* and *sperare* in colloquial language; but see Z., § 605.

8. **Luxuriae.** Dative, as **Thensauro** and **Trinummo** in the 18th and 20th lines. The comic writers, with *nomen facere*, *indere*, *nomen esse*, always put the proper name in the dative; but with *nomen esse* the nominative is also found with a stronger accent, both at the beginning and closing of a sentence.—*Brix.* H., § 387; A. and S., § 204, Rem. 8.

9. **Illanc.** The books have *hanc* (so Del. et Var.); but Inopia is no longer on the stage, and in l. 6 she is designated by *illaec.*

14. **Quoniam**=*quum jam.* It had, primarily, a temporal signification (=postquam), which, in the transition to a causal, it did not retain. It has here its primary force, and makes **video** the historical present. **Qui.** The old ablative form of the relative and interrogative pronouns, used for all genders and numbers. **Aleret.** For the imp. sub., see H., § 481, IV.; A. and S., § 258, Rem. 1.

15. **Exigat.** H., § 500; A. and S., § 264, 5. Luxury has now surrendered the young man to the discipline and education of a different mistress.

17. **Senes.** Megaronides and Callicles, who would state in the first scene of the play what was generally stated in the prologue. I for *ii.*—*Brix.* Others have *hi.*

19. **Barbare** is here the same as *Latine*, the author being viewed from a Grecian stand-point.

20. **Hoc** belongs with **nomen**, not **rogat.**

22. **Tantumst.** Comp. Cic., *sed haec hactenus*, and Herod., *τοσαῦτα μεν εἰρήσθω.*

23. **Noxia.** The only form known to Plautus and Terence instead of the later synonym *noxa*. Here nearly equivalent to *crimen.*

24. **Immoenis.**=immunis. After the analogy of *moenia*, *munia*, etc. **Immunis facinus**, a thankless business. **In aetate**=in life.

27. **Invitus.** This word suggests the implied apodosis to **ni id**, etc. And I would not do it, *ni id*, etc. Observe the alliteration in **invitus—invitet.** Such alliterations, paronomasias, and plays upon words are very numerous, and characteristic of Plautus. See lines 830, 490, 380, 1008, 833, 379, 821, 162, 777, 316, 757, 1015, 309, 658.

28. **Hic**, i. e., at Rome. So in l. 32 and 34.

29. **Plerique omnes.** The latter word intensifies the meaning of the former; like *πάμπολλοι.* **Intermortui.** In the balance between life and death.

34. **Pauciorum.** Opposed to **pluribus.** The few—the many; the aristocracy—the people.

36. **Conducibile**=that which is of public benefit. **Vincunt**=put down.

39. Callicles has left his house, recently bought of Lesbonicus, and yet seems to be speaking in it. **Larem.** The Lar familiaris was inseparable from the family, and went with the family whenever they changed their abode. It was customary, on entering a house as a dwelling, to propitiate the Lar with gifts and offerings. The lararium was a room in the inner part of the Roman house, dedicated to the use and worship of the Lares. Here religious Romans performed their prayers immediately after rising in the morning. Alexander Severus had among the statues of his Lares those of Christ, Abraham, Orpheus, and Alexander the Great. For a full account of the Lares, see Smith, Dict. Gr. and Rom. Biog. and Mythol., art. Lares.

41. **Evenat.** Old form for *eveniat.*

45. **Quoja.** This is a possessive-interrogative-relative pronoun, belonging to the colloquial language, and in common use in Plautus and Terence, but sparingly used by other authors.

46. **Benevolentis.** This word is often used substantively by the comic writers. **Te** implies *esse.*

50. **Rectius** belongs both to **valeo** and to **valui.**

52. **Tibi.** Ethical dative.

55. "A bad wife is of necessity immortal."—*Philemon*, fragm.

57. **Vitae tuae—suppetat**=may survive you.

60. **Tantillum dederis verbum.** You will not cheat me the least bit. **Verba dare**=*decipere.* See Capt., l. 651, *et al.*

61. **Nempe enim**, etc. No doubt you will creep upon me unawares,

by which Megaronides means just the opposite: You will not catch me napping in the bargain. According to Brix, *dederis, obrepseris,* and *nescias* are the apodosis of a protasis borrowed from l. 59: *si commutaverimus.* Nor do *dederis* and *nescias* properly depend upon *faxo*, but are the independent potential subjunctive. *Faxo* is employed in the comic writers in an independent arrangement rather than dependent. As we say, in lively colloquial phrase, "I say he will come," instead of "that he will come."

63. Keep the wife you have: an evil we are well accustomed to is most endurable.

65. The sentiment is, A long life is a good life. The Delph. et Var. transposes *diu* and *bene*, and makes the sentiment, To live well is to live long. The latter is in itself a good moral sentiment, but inappropriate here. The former strengthens the idea of Megaronides: *mala res*, etc. Experience enables us to make the best of life. **Proinde ut**=in proportion as.

67. **Dedita opera**=on purpose, or with a purpose in view.

68. **Objurigem**=*objurgem.* For *jurgare, purgare*, the old form was *jurigare* (comp. of *jus* and *agere*), *purigare*, formed after the analogy of *navigare.*

72. **Antiquae** is used in a good sense. **Artes** is dependent upon its connection for signification, and may mean virtues or vices; here the former.

73. **Demutant.** The *de* gives the notion of deterioration. **Mores.** The bad morals of the age.

81. **Promus**=*cellarius.* He was properly the slave who had charge of the provisions and wine of his master, and dealt them out according to necessity. As applied here, he was the steward of the heart. "I keep the key of my own heart."

85. **Qui.** An emendation of A. Becker instead of *quod*, standing for *Capitolio.* To inform a Roman of the situation of the Capitol would be absurd, and *astare* is used only of persons or things personified. On the southern slope of the long, crooked Capitoline Hill stood the temple of Jupiter Capitolinus. On its pediment was the colossal statue of Jupiter as *triumphator*, with his four-horse chariot. The speaker refers to this statue.

87. **Id** belongs with **suspicer.**

90. **Quoi pectus sapiat.** "Ein Mann von Kopf und Herz."—*Brix.*

97. **Scio et istac.** I know it; and I have visited you for this reason—viz., to scold you: you demand what is just; i. e., that I ought to be scolded if I do not scold you.

98. **Siquid.** Like εἴ τι for ὅ,τι.

99. Observe the force of **dictitatur.**

100. **Turpilucricupidum** is a Plautian word coined to express character. **Volturius.** Proverbial for greedy covetousness.

102. **Hostes.** Originally = *peregrini*. So here according to Varro. See Cic. de Off., I., 12, § 37. **Comedis.** Old form of Sub.; indirect question depending on *pendere*.

105. **Dicant** depends upon **non est.** Sub. of result.

107. **Rem—dabo.** I will give you a fact as proof.

110. **Adultam.** Marriageable, and of course entitled to a dowry. Certain persons, such as the father or father's father, were bound by Roman law to give a *dos* with a woman when she married, and in proportion to their means. Line 1158 is an example of *promissio dotis*. For the laws in regard to this, see Smith's Classical Dictionary, art. Dos.

116. **Quid** is not followed by *non restituis*, but, owing to the parenthetical relative clause, the question is repeated by *quin* (qui non).

117. **Fide.** Old form for gen. and dat.; common in Plautus.

118. **Ad frugem conrigis** = corrigis ut ad frugem redeat.

119. **Fuerat.** See H., § 511, II.; A. and S., § 259, Rem. 4. **Dare —accederes.** Observe the change of construction.

120. **Siqui.** Ablative.

123. **Non istuc meumst.** That is not my character.

126. **Minas quadraginta.** 1000 thalers.—*Brix.* 720 dollars.

133. **Non redderes** follows **non redderem** like an echo, with close and rapid exactness.

135. **Qui.** The old ablative.

136. **Ne** in the sense of *nonne*. **Inconciliasti** = perdolum decipere.

137. **Ille qui** instead of *illum qui*, in consequence of the attraction of the demonstrative pronouns to the case of the following relatives when the governing verb follows it.—*Brix.* See also l. 985.

141. **Ut.** Observe the repetition of *ut* in l. 144, in consequence of the long parenthesis.

143. **Ne enuntiarem** expresses the thing aimed at in **concreditumst.**

145. **Posiveris** is the expanded form of the perfect, used by Plautus and Terence.

147. **Identidem.** Carefully.

148. **Siquid.** See Note, l. 98.

152. **Nummorum Philippeum** (um = orum). They were coined by Philip of Macedon, and worth about $3 75. Of course this was long after the incidents of the play were supposed to have happened. These coins are not mentioned by Livy until after the triumph of Flaminius. Such anachronisms are not uncommon.

155. **Permanascere.** A Plautian word. Gradually to extend itself till it reached his ears.

156. **Sibi,** according to a common usage of the comic writers, serves the double purpose of intensifying *suom,* and an indirect object to *reddam.* See also Capt., Prol., lines 5, 46, 50, and 81.

157. **Si quid eo fuerit** is a euphemism for *si quid ei acciderit.* It

was accounted ominous to say, in express terms, that any one was dead. Hence we have *abiit*, *abiit vita*, *vixit*, etc.

163. **Qui**=*quomodo*. **Illius**, i. e., Charmides.

165. **Pessum dedit.** See Lex., under *Pessum*.

168. **Inscribit litteris.** Offered it for sale.

170. **Canes.** Plautian nom. form.

172. **Haec canes**=*ego*, i. e., deictic for *ego*. See l. 1115; see also Hor., Sat., i., 9, 47.

176. **Advorsum quam.** "This is the only passage in all Latinity for this combination; but it is like *contra quam*, *praeter quam*, where *quam* stands on account of the comparative sense in these adverbs."—*Brix*. **Obsecravisset.** For Sub., see H., § 496, 2; Z., § 560, N.

183. **Si—seu.** Like the Greek εἰ—εἴτε.

190. **Communices**=*communem facere*. It includes the idea of undertaking—sharing in common.

192. **Numquid vis.** The common formula of leave-taking. Comp. Hor., Sat., i., 9, 6.

193. **Sed quid ais?** Properly speaking, it stands as the introduction to an unfinished question. See also l. 930. It is equivalent to our still briefer "Say?" often heard in conversation.

194. **Recepit.** This is the legal term for something reserved for one's self at a sale. Gell., xvii., 6: *In venditionibus recepi dicuntur, quae excipiuntur neque veneunt.*

197. **Juxta—cum**=*aeque—ac*. The same as.

202. **Urbani**=elegant, with the additional notion of thoroughly self-conceited. **Assidui**=obtrusive.

203. **Me—una ibidem traho.** I put myself in the same category.

210. **Quem velint** is the object of both verbs. The asyndeton is owing to the antithesis.

213. **Vivere** is in the same construction as **civitate.**

217. **Auctoritas**=voucher. It is used in a concrete sense, as is also **unde**=*ex qua*, in the following line.

221. **Faxim.** Old form for the perf. sub. It is the principal verb of the sentence. Sub. potential. From this indignant outburst of Megaronides, it is very evident that the Roman forum was very similar to the Athenian market-place. See Acts xvii., 21.

223. **Simitu.** Old form for simul.

224. **Indipiscor.** Old Latin for *apiscor* and *indu* (*endo*), which old form for *in* occurs in Plautus in *indaudire*, and in general usage in *indutiae*.

226. **Magister exercitor.** Alludes to the harsh discipline exercised by the instructors in the gymnastic schools.

230. **Rei**=gain—wealth.

236. **Sese expediant.** How they develop themselves, and what consequences follow them.

237. Love is personified in the character of a huntsman. **Postulare** is, with the comic writers, often the same as *velle*, and is often connected, as here, with an accusative and infinitive. See Capt., l. 717.

238. **Subdole ab re consulit.** Gives them advice to their injury.

241. **Celatum**, i. e., *celatorum.*

242. **Quod amat** is the general expression for *amica.*

244. **Si audes.** Sometimes written *sodes.* It does not differ much from *si vis* in meaning.

247. **Pendentem ferit.** The figure is that of a master punishing his slave—striking him as he hangs. So the maiden exacts gift after gift from her lover.

257. **Ubi qui**=*quum quis.*

259. **Illut** points to the following infinitives.

265. **Quasi** is the old Latin for *quam si.* **Saxo salire** for *de saxo* is remarkable, and contrary to the ordinary usage of Plautus. Comp. l. 639, *officio migrat.* Precipitation of the criminal from the Tarpeian Rock was a very old death-penalty. Brix has *saxo salire.*

266. **Tuas—res habeto.** Lusiteles makes a facetious application of the formula prescribed in the Twelve Tables concerning divorce.

268. **Maleque.** Observe the peculiar use of the copulative.

275. **Potius** is not pleonasm with **magis**, but, as the latter is in close connection with **lubet**, so the former is with **probis veris.**

279. **Par**=in keeping with.

282. **Sermonem exequi.** To hold converse with, be intimate with.

285. The general idea in **mores mali** is particularized in three terms.

287. Observe the use of the frequentative **canto.** I keep dinning these things in your ear day and night, that you may take care of yourself. **Tibi** belongs with **caveas.**

288. **Fas habent**, like dignus, with a following relative sentence.

290. **Quia** depends upon **lacrumas eliciunt.** When, in the later use of the language, *quod* is used after verbs of feeling (gaudeo, doleo, etc.), Plautus regularly uses *quia.*

291. **Se ad pluris penetrare.** A euphemism; like the Scripture expression "He was gathered to his fathers." The Greeks said *οἱ πλείονες* as well as *οἱ τετελευτηκότες.*

293. **Gratiam facio.** I make it a favor—I beg.

295. **Moribus antiquis.** Almost all writers blame the present and praise the past. Horace calls the old *laudatores temporis acti.*

302. **Servire servitutem.** Plautus abounds in instances like this, where alliteration is sought after. Observe the asyndeton in **imperiis praeceptis**, which is very frequent in couples of kindred signification.

303. **Ingenium.** The inborn nature. **Imperium** alludes to the

patria potestas, for which it was a common expression. **Animus** "The appetitive faculty"—the emotional nature.

306. **Utrum itane.** See Z., § 352.

309. **Victor victorum.** Plato has the same sentiment. Plato, I., de Legibus: Τὸ νικᾶν ἑαυτον, etc. So Val. Max., lib. iii.: *Multo seipsum, quam hostem superasse operosius est.* Comp. Prov., xvi., 32.

317. **Sarta tecta.** A business expression of the censor when public works were let out to contractors to be repaired, and returned in good order.

320. **Pertegito** and **perpluant** are figurative terms with respect to house-repairing.

321. **Quem poenitet** takes often a clause, as here, in place of the genitive of that with reference to which the feeling is exercised. The regular construction appears in **bonae frugi.**

323. **Industriae**=excellence, since industry includes many other virtues.

326. **Hinc.** Attributive to **adulescenti.**

332. **Habuit.** Zeugma.

334. **Animi causa**=*genio indulgens.* For his own pleasure.

338. **Sine omni** is the colloquial expression for *sine ulla.* **Tolerare**=*sublevare.*

340. **Prodit**=*producit.*

343. **Tis** is the old form for *tui.*

344. **Dejuvare**=*non juvare.*

345. **Pudere—pigere.** The sense is, "It is better to shame yourself and keep your gold, than blame yourself for having lost it." **Totidem litteris**=though the words have the same letters.

348. **Ut potius.** Be so far from blaming yourself for doing it, that (ut) you are the rather ashamed for not doing it.

350. **Scin**=*scis ne.*

352. **Pote** stands in Plautus not only for *potes*, as here, and *potest*, but also for *posse.*

354. **Qui** is the old ablative.

359. **Charmidai.** Old form of the genitive.

360. **Quin**=*qui ne.*

373. **Scin tu illum.** The subject of the subordinate clause is removed to the foreground and put in the accusative. This is a common construction in the Greek, and also in colloquial Latin. See lines 88, 698, 872, 960, 992.

376. **Re**=property.

378. **Patiar,** sc. *ducere.* For Sub., see H., § 495, 2 (2); A. and S., § 262, Rem. 8.

380. **Multa** without *et*, as in l. 300, *multa bona praecepta.* **Docta dicta**=wise saws. **Quamvis facundè**=*tam facunde quam vis.*

381. **Vetus** and **antiquus** are often joined in Plautus. *Vetus* is op-

posed to *novus; antiquae* to *recens.* **Mea senectus sustinet.** This old age of mine is loaded with the history of other days.

383. **Istac judico**=I come over to your side; a parliamentary expression.

384. **Servassint.** For the form, see Z., § 161, 3. It is the formal expression for hearty and warm thanks. See Capt., l. 355 also.

390. **Vivis**=*es.* **Haec**=*haece.*

395. **Quia.** See l. 290.

397. **Factius nihilo facit**=*nihilo magis effectum reddit.*

400. **Commodum**=*opportune.*

405. **Eo,** i. e., *quadraginta minis.* It was in accordance with the language of the common people to express by the neuter singular pronoun the term for a sum of money in the plural or masculine. So *id,* l. 153; and *situmst,* l. 753.

406. **Exunctum.** Others have *exutum,* i. e., *pecunia in vestibus emendis posita.* The ancients had an astonishing number of oils, pomades, and perfumes, which they used very freely after their vapor baths, in order to inhale their odors for the whole day.

412. **Una traho.** See l. 203. *Id est, sex alteras minas duco.—Delph. et Var.*

413. **Istaec ratio,** etc. The idea is, that the cheating of Stasimus accounts best for the rapid disappearance of the money.

416. **Quod,** i. e., *rationem putare.*

417. **Post,** in a sentence following a foregoing *postquam,* is used to give force to the expression, like the correlatives *ubi—ibi.* So *priusquam—prius.*

418. There is a play of words in **conparet** and **adparet.** Lesbonicus means that the account is not plain—does not agree with the facts. Stasimus says, in a literal sense, the account is plain enough; the money is lacking; where οἴχεται gives a comical coloring to the expression: *est perdu,* is away.

421. **Mancupio**=by assignment.

422. **Affinis.** Philto regards Lesbonicus as such in view of the impending marriage. Philto is supposed to overhear the conversation at this point.

429. **Ut quidem** depends upon **factum.**

439. **Nisi qui bene facit.** Unless he brings his own wish to pass, i. e., by conferring some benefit.

441. **Hic postulet,** i. e., *si hic postulet.*

445. **Tuom** is used absolutely=your meaning. Like our familiar expression "I know *you.*"

446. **Bonis tuis rebus.** Ablative absolute of time.—*Brix.* Of cause, rather.

452. **Factio.** The ordinary use of this word is in a political sense, but here in a social sense. It may be rendered *social position.*

456. **Ferentarium.** Allusion is made to a troop of light-armed soldiers, who, being so armed, could easily assist any in pressing danger.

457. **Votes,** i. e., *vetes.*

464. **Qui** is the ablative of the indefinite pronoun = πως, as in *ecqui, utqui* (l. 637). See also Capt., l. 553. Render, *at any rate* or *somehow.*

469. **Par.** Neighbor. After the manner of the Greeks, with whom two persons always occupied the κλίνη, whereas the Roman *lectus* accommodated three guests.

477. **De vita mea.** Where my life is concerned. He means choice bits and nice dishes.

478. **Verecundari** = to be bashful or mannerly.

479. **Cernitur** = *dimicatur.*

480. **Rem fabulare.** You are entirely right.

483. **Non—hoc longe.** Not a hair, or an inch; said with a gesture.

484. **Sine sacris.** See Capt., l. 775.

495. **Mirum quin,** i. e., *mirum est ni.* It would be a wonder if you did not.

496. **Ut nomen cluet.** The name Philto indicates benevolence. Stasimus thinks him miserly.

497. **Hic,** i. e., on our part.

500. **Quae res,** etc. These were the formula on such occasions.

502. **Spondeo** means both to betroth and to promise to pay. Stasimus's humor lies in this double meaning.

507. **Haec.** See l. 172.

516. **Te volo.** *Colloqui* is understood. See also l. 963, 1059.

517. **Si quid vis.** Supply *operam do tibi.*

521. **Siris** = *siveris.*

523. **Olim quum** = whenever. See Andrews's Lexicon, under the word.

525. The ancients believed that unhealthy and pestilential regions were an entrance to the infernal world.

530. **Illi** = *illic.*

532. **Interfieri.** An anomalous passive of *interfacio.*

537. **Incitast redactus.** The allusion is to that point in the game of chess (duodecim scriptorum) where one is unable to make a move.

541. **Haec.** See l. 172.

544. **Solstitiali morbo.** Insolation or sun-stroke. Others consider it a species of influenza common to hot climates and seasons.

546. **Antidit.** Old form for *anteit.*

549. **Insulae fort.** These were the μακάρων νῆσοι of the Grecian sages, who located them in Oceanus, to the westward of the earth. There the shades of happy heroes led a godlike life. Hes., Εργ., 169; Pliny, Hist. Nat., vi., 23.

552. **Qui** refers to **istuc** (=*in istunc agrum*). **Qui quidem**=*quum*.

554. **Quamvis** with **malam** is really *quamvis mala sit res quam quaeras*.

572. **Quid nunc?** The language of urging. Lesbonicus still hesitates.

573. **Quid istic**=well, for aught I care.

577. **Coram**, i. e., in the presence of Lysiteles.

578. **Eadem**. Ablative, with the ellipsis of *opera*=at the same time. See Capt., l. 450.

589. **Enumquam**. Old form for *unquamne*.

595. **Collo**. It may mean either that his neck goes into the halter or under the yoke.

599. **Latrocinatum**, i. e., to become a soldier.

606. **Nullus**. See A. and S., § 205, Rem. 15; H., § 457, 3. It is the emphatic negative of the common vernacular. **Creduas**. Old subj. form, like *duam* from *do*.

607. **Me nihili pendere**. Supply whether you believe it or not.

609. **Tam modo** for *modo*. There is a slur given to the rude provincialism of Praeneste, a city near Rome. **In re perdita**=now that his estate is squandered.

614. **Castigatorem**, i. e., Megaronides.

615. **Subolet mihi**=I smell it. The verb stands impersonally, and is so used only in the comic writers.

620. **Ita ut nomen cluet**, i. e., in fact; not in name merely. See l. 309.

621. **Sine omni**. See l. 338.

623. **Nescio quid** is the subject of **convenit**.

625. **Haud ineuscheme**=in becoming attitude. The Athenians were very particular about the graceful hanging and folding of the *pallium*. Whoever was careless, and allowed it to slip upon the ground, was considered a boor, or intoxicated, or very indiscreet.

628. **Potin** for *potis ne*, with the ellipsis of *est*. This was a common expression for "it is possible" in colloquial language, but not used in elegant writing.

629. **Gloriae aut famae** are the expression of the *in rem*, and are appositives of the implied genitive in *tuam*.

634. **Tu ne**. See Capt., l. 857.

637. **An id est sapere** is equivalent to *nonne desipis*, and **qui** is nominative.

639. **Officio migrat**, etc. My mind does not swerve from the path of duty, nor shall I be deterred by your words from preserving my good reputation.

644. **Ut vindex**. That you might become the hangman for the honor of your posterity, i. e., might destroy it.

655. **Vel**=even. **Exsignavero**. Fut. perf. for emphasis.

656. **Ut**. Explanatory of **istaec**.

658. **Aptus.** From *apere.* **Fraudem**=*culpam.*

663. **Pone te latebis,** i. e., you will stand in your own light.

665. Connect **ad modum** with **pernovi.**

668. **Ballista** is here the stone or arrow hurled, and not the machine that hurls them. So also *catapulta*, Capt., l. 796.

673. **Insanum** is an adverb belonging to **malum.**

685. **Jactari.** Do not distress yourself farther.

687. **Qui toleres moenia.** With which to raise your walls, i. e., to repair your shattered fortunes.

688. **Tam.** Instead of the corresponding *quam*, *sed* follows.—*Brix.* **Qui**=*quomodo.*

689. **Inops.** Concessive as to **infamis.**

690. The thought in this and the following line elegantly touches upon the opinion among the ancients that it was dishonorable for a maiden to be given in marriage without a dowry.

695. Lesbonicus had meant reputation—esteem among his fellow-citizens; Lysiteles means preferment, or offices of dignity. It is spoken in raillery.

697. Mark the sentiment.

698. **Scio te.** See l. 373.

705. Πάλιν=*rursus.* The Greek term here introduced by the author answers to the French *encore*, which has been introduced in the same way into English. There is an allusion, probably, in the words of Stasimus, to the rewards and punishments given to ancient actors, who were often slaves, and were under certain laws and penalties. See Amphitr., Prologue, lines 30–90 inclusive.

709. **Qui** seems to be used in a double sense. Lesbonicus uses it for *cur;* Stasimus, in his saucy reply, uses it for *quomodo.*

720. **Non sisti potest.** An impersonal expression, used also in later Latin, especially by Livy (ii., 29, 8; iii., 9, 8, 16), meaning *it is all over.* Here, however, it might have a double sense, and allude to the necessity of being better shod.

721. **Caculam**=*servus militis.*

723. **Ad**=*in comparison with*, as in Capt., l. 275. There is great humor in the unexpected use of **fugitorem** for *pugnatorem*, and in making **illum qui** refer to his master's antagonist rather than to his master. So also in *dormibo.*

729. Connect **nullo modo** and **prorsus.** In no other possible way.

740. **Non temere** should be taken with **benignum.**

742. **Neque ita,** etc. Nor will they believe that you have restored to her the entire amount as it was given to you, but that you have taken some from it.

749. **Edoctum.** Supine. The Palatine Books give *ut adeam—edoceam.* But Callicles is the proper person to go to Lesbonicus; hence *adeas* is the proper form.

753. **Situmst.** See l. 405.

755. **Neu**=*et ne.* So also Capt., l. 220.

756. **Ergo igitur.** This redundant doubling of the connective is like *etiam quoque, quia enim, tum postea.* See l. 70.

758. **Rogem.** H., § 486, 3; A. and S., § 260, Rem. 4.

760. **Ne**, i. e., *nae.*

762. Callicles means to say, If they answer me thus I will reply **Malim**, etc.

779. **Dare.** The accommodaters. Conversational term for *dari.*

780. **Propemodo.** Scarcely correct for *propemodum.* It was formerly used only by the comic writers.

781. **Adulescenti.** Lesbonicus, as the provisional head of the family, must pay the dowry to the bridegroom.

783. **Hoc**, i. e., *hac re.*

787. **Hoc.** Accusative. Like *id aetatis*, etc. H., § 380, 2.

790. **Signum novisse.** This is an implication only of the thought, which is that, since he knows his father's seal, he will observe that the letters are not sealed with it. It was usual to have seals set in rings.

791. **Sescentae.** An expression for an indefinitely large number. *Trecenti* is used thus in l. 964; *mille* is often thus used.

792. Brix suggests that there must be an omission after this line, since it is not likely that six hundred reasons would have only one illustration. After **conligi** he suggests *non domist; abiit ambulatum; dormit; ornatur; lavat; prandet; potat; occupatast; operae non est; non potest.*

794. **Portitores.** The revenue collectors. **Sibi** instead of *ei*, because the sycophant (sucophantari) is the logical subject of **dici hoc potest.** To him it refers as dative of agent.

799. **Ancilla** is the usual feminine for *servus.* On the other hand, *conserva* is as common as conservus. Cicero, de Off., i., 31.

800. **Eampse** for *eam ipsam.*

801. **Queant.** So Brix reads. Del. et Var., *queat.* Fleckeisen also has *queant.* The singular would offensively attribute the fault of the whole sex to a single individual.

804. **Operta.** Imperative.

808. **Me vide**, i. e., take my word for it; believe me.

811. **Illum** refers to Lesbonicus.

813. **Poterit.** The subject is still the sycophant, as also of *dicet* below. **Probare** means to render credible. **Maxumum.** It was a very important circumstance in favor of the plan that their messenger would bring gold to Lesbonicus instead of seeking it. Men are less careful and critical in taking than in giving.

819. **Nugacissime.** As if he had said, "*Nugax sim*" nisi, "*actum reddidero.*"—*Del. et Var. Cum maximis nugis.*—*Brix.*

820. **Nerei.** Dative. Z., § 52, 4.

821. Observe the double alliteration. It is as if Charmides could not find words enough to express the depth of his gratitude.

822. **Bonis meis,** etc., explains *potestas mei.*

826. **Opera.** I have found it otherwise in my experience.

831. **Nobilis**=*famosus.*

830. **Abi** properly expresses discontent and disgust. But sometimes it has a reverse force, as much as to say, "Go away; I am satisfied; you have made out your case." **Ordine.** Each one according to his circumstances.

832. **Infidum esse iterant** stands concessively to *fidus fuisti.* **Absque te foret**=*si tu non esses.*

833. **Disque tulissent.** Tmesis.

835. **Circumstant.** The present naturally leads to the following historical infinitive.

839. **Quibus aerumnis,** i. e., *eis aerumnis quibus deluctavi.*

840. **Novo ornatu,** etc. With the dress and aspect of a stranger.

841. **Domi** may be explained by making **cupio**=*cupiens sum,* or by supplying *esse.*

843. **Die.** See l. 117.

844. **Nummus** in Plautus may mean *sestertius* or drachma, according as it refers to a Greek or Roman coin. For the *aureus,* see l. 152.

845. How close the resemblance between the ancient and the modern humbug. Quackery of all sorts desires a foreign and traveled reputation at the outset.

847. **Dat.** H., § 525, 6; A. and S., § 265, Rem. 1.

851. **Fungino.** Fungi are nearly all head. **Capite,** i. e., head and hat too.

856. **Conciliare** (sibi) =*parare.* The sycophant thinks if he can improve upon his instructions it will be so much the better for his employer.

858. The Roman choragus differed essentially from the Greek. He seems to have been a clothes-lender, to furnish disguises for private designs as well as dresses for scenic plays.

859. **Circumducere.** To cheat. **Si** means whether, and depends on **dabo operam.**

861. **Mira sunt.** See l. 495; Capt., l. 805.

862. **Dormitator.** A night-thief, who sleeps by day. **Sector zonarius.** A girdle-cutter, as the ancients carried their gold in the girdle.

869. **Agitandumst vigilias.** For the construction, see Z., § 649.

870. **Hoc,** i. e., *fores.*

872. Really *quaero ubi Lesbonicus habitet.*

873. **Ad** denotes the approximate resemblance. **Ad istanc**=about like yours. *Istanc* has its well-known second-personal meaning.

877. **Hisce** for *hice.*

879. **Juratori.** This was an officer to whom all who came from abroad were obliged to tell their names, country, and business.

886. **Concubium sit noctis.** "The night would go to bed."

887. **Factost viatico.** Del. et Var., *face et vi.* For *facto*, see H., § 580; A. and S., § 274, Rem. 5.

891. It is difficult to express exactly the comparison here. Charmides means to say that the name "pax" is as much like *nothing* as a loan to a thief would be; gone quicker than you could say the shortest word.

897. **Ita ut occepi** is a regular formula for commencing again after an interruption.

903. **Quidam**=*τίς*. **Longior quidamst** is the predicate.

911. The lies of the sycophant begin to excite the suspicions of Charmides that some deception is going on, and he rejoices that he is come in time to thwart it.

918. He puts on the appearance of anger in order to avoid farther questioning about the name. **Quando egomet,** etc. Provided I do not forget my own name.

920. **Possum.** Observe the change in tenses.

921. **Ad.** See l. 873.

923. **Em.** See l. 3. **Qui** in imprecations has the force of *utinam.* See Lex., sub voc., iii., 2, B.

925. **Satin inter,** etc. Is it not enough, i. e., to make one speak ill of his friend, that he stays concealed between my lips and teeth? **Satin latuit**=*nonne latuit* often in colloquial language. **Preti** is genitive of characteristic.

928. **Rhadamam** for *Rhadamantem.* The old Latin allows a double genitive, as Calchas gives Calchae and Calchantis. **Cecropia,** i. e., Attica.

930. **Quid ais.** See l. 193.

931. **Mirimodis** for *miris modis.*

935. He names two ordinary herbs as foreign plants.

937. **Quae** is not for *quod*, but refers to the places or regions implied in *unde.*

938. **Nisi quia.** *Nisi quod*, used almost exclusively by later writers, is found but twice in Plautus: Capt., ls. 394 and 621.

942. **Horiola.** A light boat for scouting purposes.

944. He represents Jupiter as a land-owner who goes about his estates on the first of each month to give his slaves their rations or corn.

952. **Ne.** See l. 62. *Nae.*

955. **Mille.** For its substantive use here, and also in l. 959, see H., § 178; A. and S., § 118, 6, a. For Philippum, see l. 152.

956. **Aibat mandasse.** Plautus often follows the Greek in using the simple infinitive after *verba sentiendi* et *dicendi*, instead of the in-

finitive and accusative, provided the same subject remains. Capt., ls. 256 and 365.

965. **Numeratum** agrees with **nummum.**

967. **Mirum quin.** See l. 495. It is usually ironical, and is, of course, the negative of the thought. Here, It would be strange indeed if, etc.

971. **Quidem.** Restrictive. At any rate, so far as the gold is concerned.

972. **Nugari nugatori.** Compare l. 958. You are trying to cheat a cheat.

974. **In eapse occasiuncula.** You took me in the very nick of time.

975. **Postquam post.** See l. 417.

981. **Age siquid agis.** The formula for the summons to hasten. Come, be quick, i. e., and give me the gold.

982. **Scriptum.** Yes, on paper, not in money.

983. Charmides gets angry at his failure to equal the sycophant in strategy.

985. **Illum quem.** Attraction. See l. 137.

987. **Ain tu tandem?** Do you really mean so?

989. The allusion here, according to Brix, is to the too late arrival of a performer in a play, for which the offender was punishable. By **meo**, in the following line, he assumes to be stage manager. Others think allusion is made to the law for arresting those who kept too late hours.

994. **Interduim.** Like Rud., l. 580; Capt., l. 694, where *inter* has the same force as in *interest*.

996. **Male** belongs to both imperatives.

997. **Qui.** See l. 923.

1002. **Concenturiant.** Literally to assemble by centuries. Here it means to increase a hundred-fold.

1003. **Mille.** Acc. Spec. What he will do with that thousand pieces of gold.

1005. **Nisi qui**=*nisi quis.* This and the preceding line express a shrewd conjecture of Charmides that the sycophant is somebody's agent.

1011. **Cottabi.** The Greeks were accustomed to dash the dregs of their cups upon the pavement, and the sound thus produced was called *cottabus.* This sound is here compared to the smack of a whip.

1013. **Satin.** See l. 925. **Thermipolium.** A common restaurant where warm drinks were served.

1014. **Gutturem.** This word is with Plautus only masculine.

1015. **Recurre petere.** After the verb of motion Plautus uses both the supine in *um* and the infinitive; the former more generally. **Re recenti.** While the thing is fresh—before it is too late.

1016. The sense is, that only a drunken man could so stagger and reel about.

1021. Comic names of roguish slaves; of Greek derivation.

1025. **Epithecam**=an addition.

1026. **Vorsoriam.** A cord to turn the sail of a ship. **Cape vorsoriam**=tack ship.

1027. **Domi.** See l. 841.

1030. **Basilica.** Like a king, and not like a slave.

1031. **Scias.** Subj. of exhortation.

1032. **Mores.** The spirit of the times—public morals.

1035. **Pro.** Here, as a reward for; in l. 1050, instead of. **Morem improbum,** as also **nequam quidem,** below, are accusatives of exclamation.

1039. The laws were engraved on tablets of brass or wood, and exposed in public places that they might be known; but Stasimus applies it here to the punishment of criminals.

1045. **Malam rem dari** is a euphemism for the punishment of slaves.

1046. Indignant exclamation. For inf., see H., § 553, 3; A. and S., § 270, Rem. 2, a.

1049. **Qui nil meriti** (*sunt*), i. e., *qui recte fidem servant.*

1054. The question is indirect, and depends upon the unexpressed thought; as, Do you ask how? etc.

1059. **Te volo.** See l. 516.

1061. **Emere.** That is to say, you can only command your slave.

1063. **Es obnoxius.** Unless you are under some obligations to him, and are constrained to spare him.

1067. **Quod bonist** explains **illam alteram.**

1083. **Rem**=*bona.*

1092. **Res quom,** etc. Stasimus's question had in view the recovery of his master from his fainting-fit. Charmides says, When my property was at its last gasp it ought to have been sprinkled with water, i. e., to bring it to.

1093. Callicles, while engaged in unearthing the treasure, hears a noise in the street, recognizes the voice of Charmides, and, dropping all, rushes into the street.

1098. A large part of the scene before this verse has been lost, wherein Charmides explains his conduct, and sets himself right in the estimation of Callicles. The verse is probably the answer to some such question as *Quid igitur? jamne fidum credis me et probum?*

1099. **Ornatus.** What does this queer dress of yours mean? Perhaps he has some instrument of digging in his hand.

1103. **Piraeum.** This is the only direct hint that Athens is the place of the play.

1110. This speech is probably ironical. The omission between the

1112th and 1113th lines is variously supplied by commentators, but the sense is tolerably complete as it is.

1115. **Hic homo.** Lusiteles speaks of himself in the third person. He has just heard of the arrival of Charmides.

1117. **Quae cupio** is the subject, and **commoda** the predicate.

1118. This line is an emendation of Ritschl. What I attempt to do comes under my hand, follows close to my heels.

1123. **Fundus.** A technical expression for a state enactment. Official authority.

1127. **Absque.** See l. 832.

1130. **Prosum,** i. e., *prorsum.*

1136. **Maneam.** Hortatory subj. **Commodum.** See l. 400. After this line there is a large omission, in which Callicles probably narrates the particulars of the betrothal between Lusiteles and the daughter of Charmides, and the obstacles in the way. Then his adventure with the sycophant again occurs to him. **Vah** indicates that something forgotten occurs to him.

1145. **Qui.** See l. 464.

1148. **Benevolens.** See l. 46.

1153. **Non,** standing at the beginning of a sentence, denies in a more forcible manner the whole, and is almost equivalent to *non est ut apparere possit.* See also lines 133, 976, 1027, 1046.

1154. **Tunica propior palliost.** A well-known proverb, signifying that some friends are nearer than others.

1156. **Nevis** for *non vis.* Somewhat common in Plautus. See l. 361.

1158. **Dotis** is governed by **mille auri Philippum.** Really a shorter expression for *mille nummorum, quae pecunia dotis sit.*

1161. **Orare** in the more ancient times was equal to *dicere.*

1163. **Adfines.** He includes Callicles, who, in the contemplated double marriage, would be the father-in-law of his new brother-in-law Lesbonicus.

1169. **Cassare** for *quassare,* as *cocus* for *coquus, anticus* for *antiquus.*

1171. **Leviorem.** Too indifferent to you.

1175. **Subitum.** Pressing, important.

1177. **Salvae,** i. e., *res sunt tuae.* Others write *salve.*

1185. **Una,** i. e., *miseria.* It is generally considered by commentators that this is a bona fide estimate of women by the ancients. Thornton regards it only as a playful joke.

1189. The **cantor** appears to have been the last actor on the stage, whoever he happened to be. **Tu** = Lesbonicus.

RUDENS.

ARGUMENTUM.

The title of this play seems far fetched. It is thought to refer to the rope by which the fisherman's net was dragged to the shore. This net contains the wallet or valise whose contents contribute so essentially to the dénouement. *Rudens* properly means a rope or cable. It is referred by the ancients to the creaking noise made by the ropes of the ship's rigging. The reference to a ship is as clear as to a net, and the wreck of the girl-merchant's vessel is a prominent event in the play. It may be termed The Shipwreck or The Cable with about equal propriety. M. Dacier has called it "The Happy Shipwreck."

The Rudens is esteemed among the best, if not the very best, of the comedies of Plautus. Echard says it is "in several respects a better play than any other of Plautus's, or any of Terence's." It doubtless has its peculiar excellences. It is well conceived and ingenious in its plot. Up to the time that Palaestra and Ampelisca take refuge in the Temple of Venus the scenes are lively and full of interest. After this there is undue protraction of the scenes, many "quibbling witticisms," and the low talk of slaves and fishermen. Great interest, however, attends the speculations of Gripus and the unraveling of the plot by the opening of the wallet.

The play is also remarkable for its scenic attractions. They are thus described: "At the farther end of the stage is a prospect of the sea, intersected by many rocks and cliffs, which project considerably forward upon the stage. On one side of the stage is represented the city of Cyrene in the distance. On the other is the Temple of Venus, with a sort of court before it surrounded by a wall breast high, and in the middle of the court is an altar. Adjoining to the temple, on the same side, is Daemones's house, and some scattered cottages in the distance." The scene of the play is near Cyrene.

PROLOGUS.

Arcturus is introduced in the Prologue because none but a god would be supposed to know the particulars of coming events. It would have added to the interest of the play had he chosen to conceal some of the details which he has revealed. The chief points in the plot should have come out in the course of the representation rather than in a direct statement of them at the beginning.

2. **Civis**=fellow-citizen. **Ejus**=Jovis.

3. **Candida.** Bothe prefers candide.

4. **Tempore suo.** The date of Arcturus's rising was eleven days before the autumnal vernal equinox. Here, however, the expression may only mean "at the appropriate time."

5. **Arcturost.** So called from the Greek, *παρὰ τὴν τοῦ ἄρκτου οὐρὰν*, because of its proximity to the tail of Ursa Major. The ancients also called it *ἀρκτοφύλακα*. For the construction, see H., § 387, 1; A. and S., § 204, Rem. 8. **Hic** is explained by l. 7.

8. **Ad terram accidunt.** It was a common opinion that the gods staid in heaven by day and walked the earth by night, to mark the actions of men and inspire a wholesome fear in those who were not governed by a good conscience.

10. **Alium alia.** See H., § 459, 1; A. and S., § 207, Rem. 32 (a).

12. **Ut quemque.** How each one uses his wealth. So the Delphin. Bothe reads *adjuvent*, with the meaning, In what way these things are of service in the acquisition of wealth. Thornton translates, "That so each man may find reward according to his virtues."

13. **Litis,** i. e., lites.

14. **In jure abjurant pecuniam.** Who swear falsely before the prætor as to their debts.

20. **Litem auferunt**=causam obtinent. The sense is, that Jupiter causes a greater loss to those who unjustly gain their suit than they gain by winning it.

21. **Tabulis.** The idea that a record of human actions is kept by the Deity is brought out in this line, as also in the fifteenth above. It is not an uncommon one in the ancient writers. Whence comes this opinion? The remarkable excellence of the religious sentiments in the first part of the prologue, and their similarity to many passages of the Bible, are worthy of note. In regard to this one, cf. Psa. lvi., 7, 8.

22. **Atque** is disjunctive; =yet.

23. **Jovem**=*Jouem* is a monosyllable in scanning.—*Bothe.*

25. **Supplici**=supplicationis.

30. **Factum,** i. e., that you have retained these virtues.

32. Diphilus was a Greek comic poet, born B.C. 306. It is probable that Plautus borrowed his idea of the play from him.

33. Cyrene was a Grecian city of Libya, so called from its celebrated fountain, Cyre. It had an extensive commerce, and was also the dépôt of a large agricultural district. It is celebrated as the birthplace of the philosophers Aristippus and Carneades, and the poet Callimachus.

39. **Huic.** For the dative, see H., § 398, 5; A. and S., § 211, Rem. 5 (1).

41. **Leno.** The business of this man was to buy young female slaves, educate them, and then sell them for prostitution. This vile

business answered to the trade in Georgian and Circassian slaves in more modern times. The trade was not prohibited by Roman law, but the edict of the prætor attached infamy (*infamia*) to it.

43. **Eludo fidicino.** From her music-school. There were public music-schools in Greece for the education of young men, and separate ones for the young women. The colonial cities had the same institutions and customs as the mother country. The dramatic choruses would require that many should be trained in the art. See Smith's Dict. Gr. and Rom. Antiq.

45. **Destinat**=*emit.*

47. **Se aequomst.** Aequus has the meaning of *dignus*, and is followed here by the same case.

49. **Ei**, i. e., *lenoni.*

53. **Suadere.** Note the difference between this word and *persuadere*, l. 57. To advise—to prevail upon.

59. **Increpui hibernum.** I raised a wintry tempest.

70. **Arcturus.** So Horace, Odes, iii., 1, 27: *Saevus Arcturi cadentis impetus.* The time of its setting was IV. Kal. Nov., and was usually accompanied with storms.

74. **Virgo**=Palaestra; **ancillula**=Ampelisca, who was her fellow-slave.

82. It is thought that this play was written during the Second Punic War. To wish the defeat of the Carthaginians would therefore secure the good-will of the spectators.

86. **Alcumena Euripidi.** The allusion is to a tragedy of Euripides, in which Jupiter causes a dreadful storm to arise at the birth of Hercules. The idea here is that this is not an ordinary storm, but such as occurred when Hercules was born. *Euripidi* is the archaic form for *Euripidis.*

88. **Inlustriores fecit.** *Aedes* is understood. It has made our house lighter by tearing off the tiles.

89. **Vos.** These were three friends whom he had brought with him from the city to assist him in arresting the procurer and to act as witnesses. On the stage they are all mutes.

96. **Mantat.** Bothe, the Delphin, and Bibliotheca Class. Lat. read *mactat.* **Concinnem**=*conficiam.* Sceparnio seems to have been at work upon mortar with which to repair the house.

103. **Pater.** This term is the language of veneration for old people in all ages. It was the common mode of salutation among the ancients from the young to their seniors.

107. **Virile secus.** For *virilem sexum.* "*Secus pro sexus neutri generis, et unius casus.*"—*Varro.* **Dabunt.** The future expresses a wish.

113. **Quem—praetereat oratio.** Whose speech does not outstrip

his good sense, or who does not presume to interrupt the conversation. Other editors except Fleckeisen, who follows Schneider, omit **hau**. Compare Homer's σ' ἔπος ἔκφυγεν.

121. **Dabitur—negotio.** As if he had said, I am at your service both to hear and to help you.

123. **Qui.** Ablative.

135. **Aulam extarem.** "*Ollam in qua exta coquuntur.*"—*Festus.* *Extar* merely explains *olla.*

139. **Mea causa.** So far as I am concerned.

143. **Ad modum.** Exactly so.

150. **Propter viam.** Sceparnio's jest is obscure and ill timed. It was the custom of the ancients to sacrifice to Hercules before setting out on a journey, and burn all they did not eat. This sacrifice was called *propter viam.* Sceparnio seems to say that in the loss of their vessel they had made this sacrifice to Hercules, i. e., lost all their goods, and had eaten the preliminary *prandium*—lunch—preparatory to the full meal—*cena*—of disaster. He implies that their shipwreck was a bath after supper. Only spendthrifts and those of abandoned character used to bathe after supper. The shipwreck occurred during the night.

157. **Sequimini.** Said to his companions.

158. **Sit.** The present tense indicates a hope that it may be so. **Sacerrumus**=*omnibus modis exsecrandus.*

162. **Mulierculas.** The diminutive seems to express pity. I see two unfortunate women. This whole passage is full of energy, and in good keeping with the events transpiring before his eyes.

181. **De illarum,** i. e., *coena.*

187. **Hoc ornatu ornatam**=in this wretched plight. Irony.

189. **Memorabo—natam.** Was I born, etc. For other instances of such circumlocutions, see Capt., l. 268, 532, 541; Trin., l. 2, 276. **Partem**=*praemium.*

190. **Potiri**=*perferre.* Observe the alliteration here and in l. 192. Whence comes the universal notion, illustrated in this passage, that human suffering is a punishment inflicted by Deity for evil done?

195. **Innoxiis.** Dative of the possessor.

200. **Quae.** Ampelisca.

205. Thus here the sole partaker of those solitudes. **Conpotita** takes the ablative instead of the genitive.

207. **Oppido,** adv.; =indeed.

220. **Secludam** is more euphonic than *excludam.* **Se** has here the same force as *ex.*

221. **Exanimales**=destructive; deadly.

227. **Solae.** Bothe, the Delphin, and the Bib. Class. Lat. omit *solae* after *terrae.* Meursius reads *sola terrae sola.*

228. **Viva** agrees with the subject of **desistam.** If she is alive, I

will not cease, so long as I live, till I find her alive. Some editors omit *viva.*

238. **Dic ubi's.** They were so separated by the intervening cliffs as to be invisible to each other, though visible to the spectators.

247. **Laborum.** H., § 409, 4; A. and S., § 220, 1.

248. **Occupas praeloqui,** i. e., praevenire. You anticipate me in saying just what I would say.

249. **Amabo.** For the use of the word, see Andrews's Lex., under the word, 5. It may be rendered *pray.*

251. **Sicine,** colloquial adverb; =*thus* or *so.*

256. **Quisquis deus.** A common mode of address where there was uncertainty about the name of the god. See Virgil, Æn., iv., 577.

258. **Preces.** *Paces.*—*Lamb.* *Preces ex.*=desire prayers, i. e., pray. *Paces ex.*=desire favors. Observe the intensive force of the verb.

261. **Execuntur**=experiuntur.

264. **Dicam.** See l. 189.

267. **Longe hinc.** She probably refers to Athens, her childhood's home.

268. **Equo ligneo**=*navi.*

270. **Candidatas.** It was customary to approach the gods arrayed in white garments. **Hostiatas.** With offerings.

275. **Nesciis**=*ignotis.* **Nescia spe**=without hope. Ablative of characteristic.

283. **Cibo.** H., § 416; A. and S., § 252.

294. **Quaestu et cultu.** Old datives.

295. **Pabulatum**=forage. A word more appropriate to the soldier than the fisherman. H., § 569; A. and S., § 276.

304. **Cenati sumus.** The emendation of Reizii for *incoenati.* Bothe also adopts it. We have had our supper.

309. **Perconter.** H., § 501; A. and S., § 264, 6. **Eccos.** See Andrews's Lex., under the word. **Astare.** A. and S., § 272, Rem. 5.

310. **Conchitae atque hamiotae.** These are words coined for the occasion, alluding to the fisherman's profession.

311. **Ut peritis.** Humorously, instead of *ut valetis,* the common form of salutation. How near dead are you?

315. **Duceret.** The subjunctive, because it depends upon a doubtful question. H., § 501; A. and S., § 264, 6.

317. **Statutum.** *Magnae staturae.* Seven feet was so considered according to Varro and others.

325. **Exulatum.** See H., § 569, 2; A. and S., § 276, Rem. 2.

331. **Intelligo.** Ampelisca responds to the priestess, who from behind the scenes commands her to go to the house of Daemones for water.

337. **Aetatem.** By the barbarian nations youth was considered a

good age, and old age evil. See also Eccl., xii., 1. **Ampelisca** virtually says here, "I spend my youth in wretchedness." **Ominare melius.** *Dic meliora.—Delphin.* Don't be disheartened.

338. **Verum**=*veritatem.*

341. **Non est meum,** i. e., *vera praedicare.*

345. The idea is, it is very likely such an invitation was given. **It** is in keeping with a pimp's character to deceive both gods and men.

359. **Ne—nullus.** A double negation; after the Greek. See Z., § 754, Note, last part. But Bothe, Delphin, et al., read *nec—ullus.*

360. **Jecisti bolum.** The words have a double sense. They mean to *cast a net* or to *throw the dice.* So **perdere** means *to cause to perish,* or *to ruin* in the language of gambling.

363. **Anancaeo.** From *ἀναγκαῖον.* Some refer this to that draught from the River Lethe which was necessary for all mortals to drink. Others say that it was a cup given at the close of the feast, which was very large, and must be drained without losing a drop. So Trachalio virtually says that Neptune had invited the fellow to a feast, and had killed him with the cup of Necessity.

365. **Faxo.** This word may be rendered here *at once.* It is the old future perf. ind.

374. **Aedilis.** It was the duty of the ædile to inspect the market, and to cast away all bad merchandise or stale provisions. They also sealed just measures and broke what were false.

375. **Tuo,** i. e., *capiti.* To *you* rather.

377. **Capillum.** Conjurors usually wore their hair long.

378. **Cavistin ergo.** Fine care you and your master took, etc.

381. **Ut multi.** Supply *faciunt.* Ampelisca says that the love and care of Plesidippus correspond.

382. **Quor**=*cur.*

384. **Tam** for *tamen.*

387. **Sedentem.** See H., § 551, 1, 4; A. and S., § 274, 3, c. **It** was a common position for those who prayed to the gods. **Obprimes.** *Te videbit inexspectatum.*

388. **Animi.** H., § 409, 2; A. and S., § 220, 1.

389. **Ei.** See Arn. Lat. Pros., 385.

390. **Potesset.** H., § 501; A. and S., § 264, 6. **Qui**=by means of which.

394. **Postulare,** i. e., *eniti ut serviat.* See H., § 553, III.; A. and S., § 270, Rem. 2 (a).

396. **Ibidem**=*in vidulo.*

402. **Ergo animus,** etc. Compare Hor., Car., i., 24, 20; Ovid, Met., viii.; Capt., l. 196.

405. **Verbis suis.** Her own words, i. e., in her name.

419. **Adfectam.** This passage gives much trouble to editors and commentators. Bothe gives *adfecta* and *tam mane.* The Bipontine

edicor, *affectus* and *juvem*. Bib. Class. Lat. reads *affectes* and *inanem*, and *nox* for mox. Ampelisca was about to say, "I come to you to ask for water." Sceparnio interrupts her, giving an obscene interpretation to her words. *Adfectam* means *just as you are*, i. e., perhaps, *in your wet garments.*

421. **Ecfigia**=effigies.

423. **Subvolturium.** By way of compliment, Sceparnio compares Ampelisca to a vulture, probably referring to her brown complexion, and then, correcting himself, compares her to the eagle, the queen of birds.

425. **Pollucta.** In sacrificing to Hercules, the part burnt upon the altar was called *porrectum;* the rest, which was given to the people for feasting, was called *pollucta*. Ampelisca intimates here that she is too good for the love of a mere rustic. Sceparnio retorts in l. 435, *ego basilicus.*

430. **Aias.** H., § 488; A. and S., § 260, Rem. 6.

431. **Ornatus.** She probably points to her pitcher. "To a man of common sense, my appearance shows what I want." In the following line the same word is probably used in a general sense, or perhaps he alludes to his words or behavior.

438. **Gravare**=*aegre dare.*

453. **Plus mali illut.** Bothe and others read *illud mali plus.* It is like our "that much." **Ratae.** Sup. *sumus.*

456. **Scelus**=*scelestus.*

461. **Praefiscina.** Unquestionably I am sufficiently foolish in falling in love to-day for the first time. Not so much, says Echard, for the pleasure of the amour as the ease of drawing water with half the pains. Compare Shakspeare's Tempest, Act. III.

464. **Honeste**=*comiter.*

478. **Literatast,** i. e., *literis inscripta.* Or perhaps it was embossed with the image of Venus.

488. **Ad hoc exemplum—ornatum.** In such a plight as you see me in, i. e., with garments dripping with sea-water and property all lost.

489. **Libertas.** The fable here referred to is not well known. Perhaps it alludes to some story familiar to the common people, but not committed to writing.

495. **Perbiteres.** Antique. Literally, *to go over;* like our "*gone up.*" It is equivalent to *perires.*

502. **Tibi.** H., § 392, 1; A. and S., § 222, Rem. 8.

504. **Plus boni.** He alludes to his expected gains by means of Ampelisca and Palaestra.

511. **Pulmoneum vomitum**=*pulmones.*

517. **Ex insulso salsum.** Salt instead of fresh; i. e., witty instead of stupid. Mark the paronomasia: salted from unsalted—mendicity by mendacity.

519. **Eas.** Go yourself. I did that nearly enough *when I embarked with you.* The passage has puzzled the commentators. The joke is claimed to be in the use of *eas* in a double sense. The ancients always retorted an imprecation. Charmides does this, and then plays upon the word. The difficulty of the passage has led to several different readings. Bothe gives *Datas, quas tecum*, r. a. c.

522. **Qui sies.** Sup. *miser.* For the mode, see H., § 501, III.; A. and S., 264, 9.

523. **Scirpe.** He envies the bulrush, which can not be soaked with water as he is.

525. **Ad velitationem.** Like a light-armed skirmisher. He jestingly says his words flash, because his limbs shiver and his teeth chatter with cold.

529. **Thermopolium.** See Trin., l. 1013. The Greek and Italian thermopolia were places for drinking hot waters, sometimes mingled with wine and honey; like the *café* of modern Europe.

533. **Anatinam fortunam.** See H., § 419, 4, 1; A. and S., § 245, Rem.

535. **Manduco.** "The *manduchus* was a grotesque kind of masked figure, with an enormous mouth set full of teeth, introduced in early times into the Atellane plays and on rustic theatres."—*Rich's Comp.*

541. **Illi,** adverb; =in Sicily.

548. **Sacciperio.** This was a *marsupium* of larger size.

555. **Quo ab.** This is the reading of the Codex Ambros. Others read *a quo. Ab* follows its case very rarely.

560. **Amplexae.** Thus indicating great zeal in worship, or great danger from which they sought protection or deliverance.

563. Labrax overhears the soliloquy of Sceparnio, and catches at the hope it suggests.

571. **Condormiscam.** For the mode, see H., § 500; A. and S., § 264, 5, Rem. 2.

576. **Tegillum.** A countryman's frock of coarse material.

579. **Elavi.** This word means either *to bathe* or *to be ruined;* the latter arising from the well-known prodigality and luxury of those who frequented the baths. It has the latter meaning here. Charmides accuses Sceparnio of driving a sharp bargain.

580. **Eluas,** etc. I care not a straw whether you ruin yourself in bathing or anointing. **Ciccum** is properly the cellular portion of the pomegranate.

583. **Barbarum.** He pretends to fear that he is a runaway slave from some foreign nation, and that a lawsuit will come of harboring him. Such cases were common.

584. **Venalis illic ductitavit.** The sense is, "This fellow must be a slave-dealer."

588. **Vinis Graecis.** The Greeks mixed sea-water with their wines

for exportation. The Chian was an exception. Hence Horace says (Sat., ii., 8, 15), *Chium maris expers.*

590. **Invitare**, i. e., to ply us with this wine.

592. **Convivam.** Labrax, who at Neptune's feast had also drank heavily of sea-water.

602. **Rogare.** H., § 553, 1; A. and S., § 271, Note 3.

603. **Ad hoc exemplum**=*in hunc modum.*

605. **Popularibus.** Daemones was an Athenian exile; Procne and Philomela were Athenians.

611. **Dicam.** For circumlocution, see l. 189.

621. **Victo vivere**=*vivere.*

624. **Suppetias.** Supply *illis.* According to ancient custom, neither slaves nor freemen could be forced away from the shrine where they had taken refuge.

630. **Sirpe.** This was a balsam-bearing plant, of which the juice or sap was called *laserpicium.* It was used for food and medicine. *Magudarim*, l. 633, was the root or seed of this plant.

634. **Pigeat.** A verb is understood; as *ploro.*

646. **Sacerdotem.** The ancients held their priests in the same honor as the gods themselves.

647. **Is**, i. e., *iis.*

650. **Parvi.** H., § 402, III., 1; A. and S., § 214, Rem. 2.

654. **Donabilem**=*donandum.*

662. **Velim.** Potential sub. **Edentaverint.** H., § 493, 2; A. and S., § 262, Rem. 4.

664. Compare the opening of this scene with Act III., Scene 3, of the Captives.

680. **Me vide.** Rely on me.

686. **Mortis.** This genitive depends on **venit in mentem.** See H., § 406, III., 4; A. and S., § 216, Rem. 3; and § 211, Rem. 8 (5).

689. **Intus hic.** Like our colloquial "inside here." The *hic* is deictic.

692. **Hinc**=from this time.

693. **Contra** is not a preposition.

701. **Minus quod**, etc. As to which you judge we lack in cleanliness of array. It was not right to approach the gods unless with scrupulous neatness and undefiled garments.

704. **Cave tu conchas spernas.** The sense is not very plain. The allusion may be simply to their late shipwreck, which was the cause of their unseemly garb, in which they should not, under other circumstances, have approached the altar. Or the meaning may be, "You sprang from the sea; so have they; therefore do not spurn them away."

706. Daemones enters dragging Labrax, and addressing him.

707. **Vos.** Addressed to the maidens. **Sessum.** H., § 369, 2; A. and S., § 276, Rem. 2.

709. **Dis facere**=*sacrificare.* Then the meaning, according to some, is, "Do you, a law-breaker, dare to unite with us in offering sacrifices?" Is not the sense rather, Do you dare to violate the shrine (by dragging away suppliants) where we worship? Bothe connects *legirupionem* with *accedat.*

710. **Cum pretio tuo**=at your peril.

714. **Nive**=or if not rather. See Dict. under *ni.*

717. **Auspicavi.** Alluding to the idea that the auspices must be consulted for every thing.

718. **Te**=Daemones.

721. **Follem pugilatorium.** A leather ball filled with air. The aim in playing was never to allow it to touch the ground.

725. **Foras.** Not from the shrine, but from the altar which was in the court of the temple.

726. **Arido argentost.** Thornton renders "hard money." Others suppose a reference made to the dripping garments of the maidens.

727. **Haec.** Others read *hae.* *Haec*=this course of action.

731. **Vos**=*Lorarii.*

732. **Murteta.** The myrtle was sacred to Venus. Her temple was perhaps trimmed with it at this time.

740. **Mea poplaris.** My countrywoman.

745. **Quojae.** Pred. gen.

747. **Recte,** i. e., *jure.*

752. **Tuae istae sunt?** Does not this abuse (contumeliae) more properly belong to you?

753. **Offerumentis.** Offerings affixed to the temple walls. So the lashes should be fixed to the back of Labrax.

761. **Volcanum.** Labrax starts for the door of Daemones's house, as if to get fire.

763. **Mergis pugneis.** Fisticuffs up to the elbows. It is difficult to translate *mergis.* For the idea, see Dict. under the word.

767. **Humanam.** Festus says this was a sacrifice made for a dead person; hence the meaning "to burn yourself."

781. **Sic.** Conditional. "*Non attingens puellas.*"

787. **Non censeo**=*nolo.*

788. **Recessero.** H., § 473, 1; A. and S., § 259 (5).

800. **Te**=Labrax.

803. **Istas**=*puellas.*

806. **Tinnimentumst.** The ears seem to hear a sound when the head is struck.

811. **Invitassitis**=*accippere hospitio.* As those who, when invited to a feast, drink till they do not know how to go home, so the pimp is to have an equal hospitality of cudgeling.

814. **Vicem.** Used abverbially, and regularly followed by the gen-

itive or a personal pronoun. See Z., § 453, Note 1; also Dict. under the word, II., 2.

821. **Ne**, i. e., *nae*.

822. **Herculist.** An allusion to the two servants of Daemones, who stood by his side with clubs after the manner of Hercules. Hercules was called Claviger by the poets.

833. **Caveam.** H., § 501; A. and S., § 264, 6.

845. **Cum pulvisculo.** Even to the last particle of dust.

847. **Profectu's ire**, i. e., cum profectus es ut ad me venires.—*Delphin.*

853. **Obtorto collo.** A legal term used when a person was seized by the neck and dragged before the tribunal.

859. **In jus.** To the prætor's court.

861. **Ob mulierem**, i. e., pro muliere.

865. **Numquid muto.** He alludes to his previous engagement to meet him at the Temple of Venus.

871. **Ut nanctu's, habe.** Have things as you have found them; that is, bear patiently the consequences of your own actions.

875. **Qualis es.** Your advice is in keeping with your character.

880. **Ad nos.** To our house, i. e., of Daemones.

884. **Semel bibo.** Metaphorically alluding to their common shipwreck. I have had one draught of evil with you; let that suffice.

891. **Addici.** Pleusidippo a practore.—*Lamb.* A law term, meaning to render judgment.

896. **Nequi**=ne aliquo modo.

910. **Salute horiae.** With my fishing-smack safe and sound.

918. **Qui.** Ablative.

919. **Tolerarem.** H., § 525; A. and S., § 265.

922. **Se.** H., § 449, II.; A. and S., § 208, Rem. 37 (6) (b).

927. **Ex populo.** Bothe gives *in populo*=coram populo. But the ambition of Gripus seems to have gone farther than mere freedom even to political office, and his *vidulum* became a golden mountain, and equal to the public treasury.

932. **Navem.** It is probable that the Gallic *paradae* are referred to. They were pleasure barges, with awnings, and staterooms furnished with couches and cushions, and were in frequent use on the Garumna. *Stratonicus* was the treasurer of Philip of Macedon, and afterward of Alexander; noted for his great wealth.

935. **Factis.** See A. and S., § 211, Rem. 5, Note.

937. **Cum aceto et sale.** This was the universal condiment for a slave. The whole soliloquy is a most lifelike picture of the effect of sudden good fortune on one in such a condition.

938. **Rudentem.** This word furnishes the original name of the play. Nautical ropes were called *rudentes*, from their creaking, or something of like nature.

941. **Postules.** Zeugma. Do not think I have fish, and ask them of me.

943. **Quam.** Supply *tam* in the first part of the sentence.

945. **Nam.** Separated from **quid** by tmesis.

946. **Qui**=somehow or indeed. Other editions read *quin.*

963. I have long known the man to whom this valise of yours belongs.

966. **Pluris—quanti—tua—mea.** H., § 408, 1, 2, 3; A. and S., § 219, Rem. 1, 5.

973. **Manu adseruntur.** This was a legal term used in the manumission of a slave, who was taken by the hand and declared free. The sense is, There is no formal process by which it becomes mine.

976. **Qui minus—oportet.** Why is it not right, then?

977. **Ne**=nae.

979. **Quom extemplo**=statim quam. **Prolati sient.** For the mode, see H., § 486, 5.

983. **In manu.** What I take in the sea.

989. **Occupabis omnis quaestus.** Engage in every kind of business.

1000. **Puniceum corium,** i. e., red from beating.

1003. **Thales.** An ironical reply to **stultus es.** As if he had said, "Sapientissimus totius Graeciae," which was given to Thales by oracular responses and by general consent.

1005. **Fiat.** Subj. of purpose.

1006. **Elleborosus.** Id est, insanus sum.—*Lamb.* So Bib. Class. Lat. and the Delphin. But it is rather just the opposite. Hellebore was a most noted remedy for insanity, and Trachalio says he is full of it. He means, therefore, that he was never more clear-headed. **Cerritus.** Mad people were supposed to have offended Ceres; hence the word. But see And. Freund, under the word.

1012. **Frunisci**=frui.

1013. **Offlectam navem**=tack ship for you; metaphorically alluding to his profession.

1014. **Proreta.** Watchman at the prow.

1018. **Reditur** is impersonal.

1030. **Ecquid conditionis audes ferre?** On what condition do you make this offer?

1032. **Refero conditionem.** Make a counter proposition. There is humor also in the paronomasia with **aufer.**

1038. **Praesepis**=praesepes. On my own ground.

1044. **Etsi ignotust, notust.** Although he be a stranger, it is just the same as if he were a friend.

1048. Daemones fears that the anger of his wife will drive him to the altar unless the maidens leave his house.

1049. **Vos.** The *lorarii* are addressed, who, before the departure of the pimp to court, had been put in charge of the damsels.

1052. **Hau pudet.** Gripus interrupts where we might expect Daemones to speak, and assumes that there is no reason why his master should be ashamed to recognize him. The relation is thus disclosed which Gripus had hoped to conceal.

1061. **Rem facesso**=litem moveo. As the accuser, he claims the right to state his case. Gripus plays upon the word, and says, "If you have any shame to you, you will make off with yourself."

1064. **Ut nequiter.** How hard he is to keep silent.

1065. **Illum quem.** H., § 704, III., 4; A. and S., § 323, 3 (5).

1070. **Condones cruci.** H., § 501; A. and S., § 264, 7.

1073. **Primarius.** Gronovius makes this word equivalent to *praestantissimus*. But it has no reference to superiority of rank, but only to his right to speak first as the accuser.

1080. **Dicis.** Do you mean?

1082. **Isti.** Others have *istic*. In either case it is adverbial. It may, however, be disposed of as an old dative. See Z., § 132, Note.

1086. **Crepundia.** These were ornaments or amulets which the Greeks and Romans were accustomed to put around the necks of children put out to nurse, by which to recognize them if they were lost or stolen. See Rich's Comp.

1092. **Hic,** i. e., vidulus. I do not say it is certainly his, but such is my opinion.

1098. **Perjuri,** i. e., perjurii.

1100. **Hic**=Daemones. **Hinc a me sentiat.** Thinks as I do.

1101. **Aps te stat.** Is against you. The editor of the Bib. Class. Lat. can not see any reason for so great a difference between *ab(a)* and *abs*. He thinks both have the same meaning, and interprets as follows: "Utique, fateor, hic judex a te stat, verum hinc (ex me) veniet testimonium, quod te damnet." **Cibit.** Bothe and all others, except one manuscript, read *ibit*.

1111. **Periit.** See Capt., l. 537.

1114. **Tacitast.** Compare the sentiment of Sophocles, "*γυναιξὶ κόσμον ἡ σιγὴ φέρει.*"

1115. **Pro oratione.** Judging from your talk.

1131. **Ut priusquam.** Even before.

1143. **Hoc habet.** Now for it. The expression is said to be borrowed from the gladiators, who cried, on wounding their antagonists, "Hoc habet"—he has it, i. e., is wounded. Bothe puts the words into the mouth of Trachalio.

1145. **Cognoscendum.** Genitive plural by syncope.

1150. **Postules.** For Subj., see H., § 513.

1152. **Ted orat.** He says nothing like you. An indifferent witticism.

1156. **Literatus,** i. e., literis inscriptus. See l. 478.

1158. **Ancipes**=utrinque secans.

1161. **Loci.** H., § 396, 4 (2); A. and S., § 212, Rem. 4, Note 2 (b).

1165. **Per me.** See Arn. Prose Comp., Pt. I., 470.

1166. **Te**=Trachalio. **Qui**=utinam.

1170. **Sucula.** Probably a miniature windlass or capstan. From the double meaning of the word, it affords opportunity for a coarse pun.

1193. **Satin**=nonne apparet.

1208. **Porci sacres.** That is, porci designed for sacred uses.

1212. **Licet**=yes, sir. There is much humor in this constant answer of Trachalio to every remark of Daemones, and it is greatly increased by Daemones's retorting in the same word.

1213. **Uxorem.** Appositive.

1229. **Sapias: habeas.** Subj. of desire.

1236. **Transennae.** Snares, like plaited bird-nets.

1241. **Uti partum.** The earlier construction for uti parto.

1242. The sense of this and the following line is somewhat obscure in the text, which has been variously explained by the commentators. As literally as possible, the idea seems to be, "It seems to me that this prize will be *such* a prize that it will go away with greater advantage than it came;" that is, both gods and men will enrich us more for giving it up than keeping it.

1245. **Celem.** H., § 495, 2 (2); Arn. Pr. Comp., Pt. I, 473, footnote.

1247. **Malefici**, i.e., maleficii. Others read *maleficiis.* **Suis.** Their own servants.

1248. **Lusim.** Others have *mihi lusi*, with the idea, "I care nothing about gain; only the pleasure of the game." Daemones is satisfied with the pleasure of having found his daughter, without any farther advantage from the wallet.

1250. **Is plaudier.** That applause was given to them.

1257. **Si—si.** See Capt., l. 114; Trin., l. 183.

1258. **Illuc est**=illa causa est.

1259. **Illic.** Gripus.

1273. **Adsum.** Sum up, then; do not keep always counting. The whole scene well represents a lover's extravagance half crazed with delight. **Censeo** means both to count or reckon, and to believe or think. Trachalio jokes by making the same reply to all his master's questions.

1279. **Dilectum dimisit.** He has lost his reckoning. This meaning is referred to another meaning of *censeo*, which was the term used in rating the property of the citizens in order to assign them to different classes and offices.

1282. **Recuperatores.** In the Roman provinces the governor appointed either a judge or three recuperators to hear civil cases. See Dict. Gr. and Rom. Antiq., art Judex.

1288. Gripus comes upon the stage carrying a spit. Labrax also comes on, and overhears his remarks, but they do not at first see each other.

1291. **Ego qui.** Anacoluthon.

1294. **Cubitum.** H., § 378; A. and S., § 236. It was customary to announce lost articles through the public crier, or to post notices in large letters in public places.

1296. **Non feretis.** You don't get that wallet so easily.

1299. **Revocas.** Addressed to his master in the house. **Hoc,** i. e., *veru.*

1302. **Venenatumst.** The reading also of Bothe. Others read *vere natumst.* But it is more difficult to explain the latter reading. Gripus says it must be bewitched to grow old so fast.

1303. **Cum inraso capite.** Those who escaped shipwreck were accustomed to shave their heads in token of their escape.

1306. **Videtur digna forma.** Your appearance is worthy of that calling.

1311. **Quid refert.** The sense is, "What boots it to speak of that now, since it is lost at any rate?" Others have a different reading, and make Gripus say *Tamen si*, etc. Fleckeisen's text seems most natural.

1314. **Philippeae.** See Trin., lines 152, 959, 965, 1158.

1316. **Respiciunt.** He alludes to Fortunam respicientem, i. e., felicem et propitiam. See Capt., I. 834.

1318. **Talentum magnum.** The Attic talent varied in value. There was a greater and a lesser, both of gold and silver. The great talent was equal to sixty minæ, and called Attic to distinguish it from that of Neapolis, Rhegium, and Sicily, which was of less value. **Commodum.** Of just weight; not with cut or worn edges.

1332. **Adroget.** Gripus wishes Venus to be the third party to the contract now to be made.

1333. **Tange aram.** In prayers and oaths the ancients were accustomed to touch the altar.

1335. **Quod domist.** Pimps were notorious perjurers. Being the personification of perjury himself, he would not need to ask for that.

1347. **Tecum tam,** etc. This is spoken aside. Gripus hopes this wish may be realized upon Labrax the moment he has taken the oath. Line 1350 is also spoken aside.

1361. **Jovis fuit.** He means, "If Jupiter had it I would still claim it."

1374. **Conditumst**=inventumst.

1377. **Pontifex.** Those who swore falsely by the gods, and the altars of the gods, were punished by the pontiff. Other forms of perjury were punished by the chief ruler or by the censors. The meaning, on this explanation, would be, "Are you my pontiff, to punish

me for perjury?" Others refer it to the sacramentum, which was a sum of money deposited with the pontifex by those who had a suit before the judge, which money was given to the victor.

1380. **Judicem.** H., § 501; A. and S., § 264, 6.

1381. **Ni**=necne. The subj. of the ind. question. A. and S., § 198, e, near the end.

1382. **Natus.** By the Laetorian law, all under twenty-five years of age were deemed minors, and unable to contract valid pecuniary obligations. Labrax alludes to this law in jest, for he is described in the second scene of the first act as *incanum*.

1383. **Auferre**, sc. vidulum.

1387. **Huc**=ad me.

1391. **Te**=Labrax.

1393. **Mirum**, etc. It would be strange indeed if I did not seek to do you justice at my own loss. **Aps te**=on your part.

1395. **Mancupium.** The reasoning is, Gripus is mine; therefore what you promised to him is due to me.

1399. **Tibi mu. . . .** Some supply with *tibi mutuas;* others, *tuam magis.*

1400. **Aliam praedam.** Gripus claimed the whole. A part was restored to Labrax. Therefore he more earnestly claims the stipulated talent.

1403. **Tibi**=Gripus.

1408. **Dividuom**=dividam.

1415. **Juris jurandi gratiam facias.** This was the formula in releasing any one from the fulfillment of his oath, and also in absolving him from his religious obligation.

1419. **Pollucti.** A sacrificial banquet. He means that, if he had as abundant a supply as was customary at sacrificial feasts, he would invite them.

1422. **Comissatum.** For a grand carousal. Supine. **Ad annos sedecim**, After sixteen years. For the force of *ad*, see Z., § 296.

1423. **Ambo**=Labrax and Gripus. **Jam** is omitted in some editions. Bothe retains it.

THE END.

Orestes Ewig

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